

THE <sup>693.c.34</sup>  
<sup>81-2</sup>  
HARMONY  
OF <sup>cl</sup>

Natural *and* Positive  
Divine Laws.

*Chrysostom. ad Demetrium.*

Τὸ ἀπιστεῖν ταῖς ἐντολαῖς ἐκ τοῦ πρὸς τὴν ἐκπλήρωσιν ἐκτε-  
λῦσθαι τῶν ἐντολῶν γίνεται;

*Quod præceptis non creditur, ex inertia ad implenda quæ  
præcepta sunt, venit.*

Θεῷ δουλεύειν οὐκ ἐλευθερίας μόνον, ἀλλὰ καὶ βα-  
σιλείας αἰώνιον.

*Deo parere, non libertate tantum, sed & regno præ-  
stantius est. Philo Lib. de Regno.*

L O N D O N,

Printed for *Walter Kettilby*, at the *Bishop's*  
*Head* in *St. Paul's Church-yard.* 1682.





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THE  
PUBLISHER  
TO THE  
READER.

**F**ORTUNE, though beyond my merit, and beside my expectation so propitious, as to give me, not only the liberty of reading the Original Manuscript of this Compendious *Treatise*, but also a right of adjudging it, either to perpetual Dark-

*The Publisher to the Reader.*

ness in my Cabinet, or to publick Light, as I should think convenient: hath yet been so reserv'd, or fullen, as to deny me the knowledge of the *Author's* Name and Quality; as if it were favour great enough, that she entrusted me to dispose of anothers Treasure, without understanding from whom she had receiv'd it; or as if she design'd to make Trial of my Faith, whether I would lay claim to what seem'd to want an owner. But this her *Caprichio*, as it hath

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hath not deterr'd me from  
divulging, ſo ought it not  
to diſcourage you, *Candid*  
*Reader*, from ſeriously per-  
uſing this *Manual*. For 'tis an  
ancient and wiſe ſaying of  
a Philoſopher, *Non tam quis*  
*dixerit refert, quam quid di-*  
*ctum ſit*: and if the Book be  
good enough to commend  
it ſelf, what can it con-  
cern you or me to be in-  
quiſitive who Compos'd  
it? if not; certainly no  
Name, how much ſoever  
celebrated, can defend it  
from neglect and Con-  
tempt. Beſides, when we

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remain ignorant upon whom to fix the blame of our Frustrations, commonly that Ignorance turns to our advantage, by mitigating our Resentments, and keeping our displeasure from transgressing the limits of Humanity and Moderation.

This I speak, neither out of dislike of that Natural *Curiosity* by which all Men are led to search into things conceal'd, nor from vain hope to restrain you from using the liberty of *Conjecturing*, that is equally common

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common to all: but only from good *Manners*, which forbid us to pry into the Secrets of another, chiefly of him who judges the Communication of them to be unsafe to himself, and no way useful to us. If therefore our *Author*, duly conscious to himself of Human Frailty, and diffident of his own Learning and judgment, fears to come upon the Stage in this Censorious Age, wherein the *Illiterate* blush not to condemn the *Knowing*: we are at once to

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acknowledge his *Modesty*, and commend his *Prudence*, not to envy him the *Privacy* he affects. And this is enough for me to say, and for you to know concerning him.

As for *my self*; If I, from good will to all Mankind, desire to make Common to that benefit, which seems have been at first intended to be inclosed and kept peculiar: I neither invade the *Authors* propriety, nor abuse the freedom permitted to me, but charitably dispense to many the  
Wealth

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ty, Wealth I might have kept  
ce, intirely to *my self*. And  
ri- this too, following the  
his *Writers* example, I choose  
y, to do *unknown*; that my  
n- Charity may be exempt  
om from all suspection of Osten-  
ad, tation, and that I may pre-  
to vent all thanks of those  
ms that take it in good part.  
d- So that in fine, all I ask of  
ept you is, that you would  
de freely enjoy the pleasure  
nor of his Studies, and of  
er- my benevolence, without  
ri- thinking your self obli-  
the gied to either, without per-  
lth turbing the quiet we both  
hope

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hope from our belov'd  
obscurity. This, *Good Reader*, you cannot with Equity deny to Men, who leaving to Censure the Liberty wherein chiefly it delights, do by concealing the more expose themselves.

It remains only, that I add a short Advertisement concerning the *Book* it self, of the good reception whereof by the *Learned* and the *Judicious*, I am not a little Solicitous, and from whose Fate I may learn how rightly to estimate



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ſtimate the ſmall Judgment  
I have in Diſcourſes of this  
kind. Permit me there-  
fore to inform you, That  
it was Written by the *Au-  
thor* to no other end, but  
to confirm his *Faith* by in-  
quiring into the *Reasonable-  
neſs* and *Purity* of it, and to  
augment his *Piety* toward  
God. In a Word, That he  
might offer to the Divine  
Majeſty, not the Sacrifice  
of Fools, but *λογικὴν λατρείαν*, Wor-  
ſhip conſentaneous to right  
Reason: as appears from  
the laudible Profeſſion he  
makes in the *Fifth Article*  
of

*The Publisber to the Reader.*

*of the Second Chapter of the First Part*; and from the plainness and simplicity of the *Stile*, such as serious Men use, when they commit to Writing their Collections and Remarks for their own private use; and (what is yet more convincing) from the *Scope* of the whole Disquisition. The *Design* then you will (I presume) acknowledge to be good, worthy a Philosopher and a Christian. And if he hath pursued it so far as to satisfy his own Reason, why may not I hope

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hope from the same Cause  
the like good effect, also in  
the Minds of others? From  
this, and only this hope it  
is, that I permit this Com-  
pendium of *Natural* and  
*Positive Divine Laws* to see  
the Publick Light. If my  
hope be by wiser Heads  
found to stand upon an  
infirm *Basis*; the charity of  
my intention may at least  
excuse, if not expiate the  
Error of my understand-  
ing.

T H E

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SECOND PART.

OF THE

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THE  
CONCORDANCE  
OF

*Natural and Positive Divine LAWS.*

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PART I.

*Containing a Brief Explication of the  
Precepts of the Sons of Noah,  
And  
Reduction of them to the Dictates  
of right Reason.*

---

CHAP. I.

*Of Right and Law in General.*



What is by the ancient Wise Men  
of Greece, as well Philosophers  
as Legislators, call'd some-  
times *δίκη*, sometimes *νόμος*,  
sometimes *θεσπις*; by the La-  
tines, *Jus*; and by the English, RIGHT;  
may not unfitly be defined to be the Rule,  
Measure, and Index of what is Lawful, and  
what Unlawful.

*Article*

1.  
Right de-  
fined, and

B

This

2.  
distinguish'd  
into  
Preceptive  
and Conces-  
sive.

This is consider'd in a twofold sense, first as it is *Obligative* or binding, and then it is called also *Preceptive* or Com-  
manded: or secondly as it is only *Permissive*, and then it is named also *Concessive*. In the *former* sense it takes place in those things that are commanded or forbidden, as to give every man his due, not to swear falsely, &c. In the *later*, it is found in those things whereof the use is neither commanded nor forbidden, but yet notwithstanding permitted; as in the act of Buying, Selling, Manumission, in the conditions of Contractors used to be added to their Contracts, and in others of that kind.

3.  
What is  
Right Na-  
tural, and  
What Di-  
vine.

But both these kinds of *Right* belong, either to all Mankind universally, that is, to all Nations, or not to all. That which belongs to *all* Mankind, or all Nations, is again distinguish'd into *Natural* and *Divine*. The *Natural* is that which is manifest from the light of mans natural reason, or the right use of his faculty of understanding and inferring; elegantly defined by *Tertullian* ( *Lib. de corona Militis* ) to be *Lex communis in publico Mundi & naturalibus tabulis Scripta*; and call'd by the two best of all the Greek Historians, *Thucydides* ( *Lib. 4.* ) and *Polibiüs* ( *Lib. 2.* )  
*κοινὴ τῶν ἀνθρώπων δίκη, communia hominum jura;*  
and



## Ch. I. and Positive Divine Laws.

3

and by *Jurisconsults*, *Jus Gentium Præ-  
vum*. The *Divine*, that which hath been  
ordain'd and declar'd by Divine Oracles,  
committed to writing in the Holy Bible.  
And this, as well as the Natural, deserves  
to be acknowledged to be *Jus Gentium Uni-  
versale*, *seu omnium Commune*. Because all  
the Laws of Nature, are the Laws of God  
Himself; because his Positive or Written  
Laws are no other but Sanctions or Explica-  
tions of His Unwritten or Natural: and  
because whatsoever is *Obligatory* in either  
Natural or Divine Universal Right, either  
from the Nature of the thing it self, or  
rather from the auctority of the Author of  
Nature, is by all men held to be immu-  
table. Whence that *Maxime* so often  
asserted by Philosophers, Theologues,  
*Jurisconsults*; *Jura Naturalia esse immuta-  
bilia*. Which cannot be truly said of Right  
*Permissive*, whether Natural or Divine,  
extending to all Mankind. For that this  
is variously mutable, according to the  
judgment of Governors, is manifest to  
every man of common sense, even from  
the name *Permissive*, and from dayly expe-  
rience, which teaches that *Permissive*  
Right admits Obrogations, Abrogations,  
Temperaments, and Limitations, *i. e.* Mu-  
tations. Whereas the *Obligatory*, tho' it

admit indeed of *Increments* or *Additions* (namely such by which it may be either more firmly, or more decently observed) yet admits no *Mutations*, by which its force or vertue may be in the least diminished.

4.  
What is  
right *Posi-*  
*tive* or  
*Civil*.

From the *Additions* of *Obligatory Right*, and the *Mutations* of *Permissive*, there hath risen up that other Right, which being of less extent, belongs not to all Nations, or to Mankind Universally, but only to some parts of it, and is wont rightly enough (as being *put* or founded, whether by God, or by men) to be call'd *Positive*, and sometimes also *Civil*, and an additament of right reason natural.

5.  
Civil right  
either *pe-*  
*culiar* to  
one *Nati-*  
*on*, or *com-*  
*mon* to  
many *Na-*  
*tions*.

This *Positive Right* may with good reason be distinguished into that which is proper and singular to some *one Nation* or People coalescent into a Society; (such long ago was that *Patria potestas* among the *Romans*, and that which was in use at *Athens*, mention'd by *Demosthenes* (*in Orat. contra Aristocratem*) and that which is common to many Nations. Which is again distinguish'd into *that*, to the observation whereof more Nations than one are at once, equally, and in common obliged: and *that* under which many Nations live, not at the same time, equally, and from  
any

any common Obligation, but singly and by accident. Of this triple Species of *Positive* Right the *first* may conveniently be term'd *Right simply Civil*, as pertinent to some one City or Commonwealth: The *Second*, *Common Right of many Nations*, because of the communion of obligation: The *third*, *Civil or Domestick Right* of some or many Nations, because the Obligation under which they are, is only domestick and civil to each of them singly, not common to all. For example, the twelve Tables brought from *Athens* to *Rome* obtain'd to be of equal force in both Nations, the *Attic* and the *Roman*: But from no communion of Obligation or Conjunction of Peoples. The Right of those Tables therefore might much more commodiously have been call'd, the *Civil Right* of these Nations, than simply the Right of Both, because this later phrase indicates a Communion. But as for the *Common Right* of more than one Nation founded upon communion of Obligation; this likewise is to be parted into two branches: *viz.* that which is *Imperative* to many Nations or Peoples, and that which is *Intervenient*. By *Imperative*, we mean that Right of Nations, which is or ought to be observ'd by many Nations or Peoples, otherwise

6:  
Rightcom-  
mon to  
many Na-  
tions sub-  
divided in-  
to *Impera-  
tive* and  
*Interven-  
ient*.

subject to divers Governments and Sovereign Powers, from an Obligation common indeed to every one of them, and equal, but deriv'd from the Command either of God or of Man. Such was the Right of the *Dolopes*, *Magnetes*, *Phthiotæ*, *Theffali*, and other peoples of *Græcia*, who by a common Obligation receiv'd from the Command of *Acrisius* King of the *Argives*, were under the jurisdiction of the Great *Amphictyonic* Council at *Athens*. Such also was the singular Right of War by God prescrib'd not only to the *Hebrews*, but to the *Canaanites* too, with whom they wereto make War. For both Nations were obliged though *diversimodè*, by the Authority of the *Imperant*. And when divers Nations convene in like manner into the same Right, by the Authority and Command of the *Pope* of *Rome*, that is to be call'd an *Imperative Right* of those Nations. But we call the *Intervenient* Right of Nations, that which ariseth, not from an Empire common to many, but from intervenient pact or use of Customs, and is wont to be call'd *Jus Gentium Secundarium*. Heads of this Right are remarkable in the Right of demanding satisfaction for injury, of proclaiming War, of Embassies, of Captives, of Hostages, of Leagues, of Commerces, and other like things

things usually intervenient among divers Nations. For what Right soever, in these things, is made up of the Additions that have come to the Universal Obligative Right of Nations, and of the Mutations that have come to the Universal Permissive Right, among divers Nations; all that, and not more, deserves the name of either *Imperative* or *Intervenient*. The rest, 'tis evident, retains the name of the Universal or most ancient Right of Nations. The *Cæsarian* Right also, which is so much insisted upon in the above-mention'd Heads of *Intervenient* Right, when they come to be discuss'd by Jurisconsults, so far forth as it agrees with the Universal Right of Nations, whether Natural or Divine, is also to be put under the same name: But so far as the Heads and some Decrees of it, which are not of Universal Right, are made use of from the consent of some Nations, with whom they are in force; it is most fitly to be denoted by the Title of Right *Intervenient* among those Nations. And in fine, so far as the same *Cæsarean* Right is by some single Nations receiv'd into their *Forum* or Court of Judicature; it is to be named the Civil Right of some Nations, or their Domestick Right.

7. Right distinguished from Law. From this consideration of the nature, various notions, and differences of *Right*, we may easily be able to distinguish betwixt those two things, which many learned Writers confound, using the words *Right* and *Law* promiscuously. For from the Premises it may be collected, that *Right* consisteth in liberty of doing or not doing: But *Law* obligeth to do, or not to do, and therefore *Right* and *Law* differ as Liberty and Obligation, which about the same thing are inconsistent.

8. Natural Right, and Hence we may define *Natural Right*, to be the *Liberty*, which every man hath of using, according to his own will and pleasure, his power to the conservation of his Nature; and (by consequence) of doing all things that he shall judge to be conducive thereunto: Understanding by *Liberty* (what that word properly signifies) Absence of external impediments.

9. Natural Law defined. And *Natural Law*, to be a Precept, or General Rule excogitated by reason, by which every man is prohibited to do that which he shall judge to tend to his hurt, harm, or wrong.

10. That all the Laws of Nature are the Laws of God. By Nature all Wise men understand the Order, Method and Oeconomy instituted and established by God from the beginning or Creation, for Government and Conservation

vation of the World. All the Laws of *Nature* therefore are the Laws of God: And that which is called *Natural*, and *Moral*, is also *Divine* Law: as well because Reason, which is the very Law of *Nature*, is given by God to every man for a rule of his Actions; as because the Precepts of living, which are thence deriv'd, are the very same that are promulg'd by the Divine Majesty for Laws of the Kingdom of Heaven, by our most blessed Lord *Jesus Christ*, and by the Holy *Prophets*, and *Apostles*; nor is there in Truth any one Branch of Natural or Moral Law, which may not be plainly and fully confirm'd by the Divine Laws deliver'd in Holy Scripture: as will soon appear to any man who shall attentively read and consider what our *Master Hobbs* hath with singular judgment written in the 4<sup>th</sup>. Chapter of his Book *de Cive*: where he confirms all the Laws of Nature by comparing them singly with Divine Precepts given in the Old and New Testament. Whoever therefore desires clearly to understand the Reasonableness, Equity, Justice, and Utility of *Moral* Laws, and the true Causes of the Obligation under which he is to observe them, in order to his Felicity, as well in this life, as in that which is to come; ought most seriously and



and profoundly to consider the *Divine* Laws or Precepts recorded in that Collection of Sacred Writings call'd the *Bible*. Which I, though of Learning inferiour to so Noble an undertaking, and subject by the Nature of my Profession and Studies to various Distractions every day, yet resolve with my self to attempt, according to the Module of my weak understanding, not for Information of Others, but for my own private satisfaction.

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## C H A P. II.

*God's Sovereign Right to Dominion over all things in the World.*

I.  
God's  
Right to  
the abso-  
lute Mo-  
narchy of  
the World.

**T**HAT God is by highest Right Sovereign Lord, and Monarch of the Universe, having in himself most absolute power both of *Legislation*, and of *Jurisdiction*; is sufficiently manifest even from this, That He is sole *Author* and *Creator* of the World and all things therein Contain'd, and doth by His most wise Providence perpetually Conserve and Sustain them. And that He only can *relax* or remit the Obligation under which His Subjects are to observe the Laws by Him given for their Regimen;



Laws  
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men ;

Regimen; and to whom He pleaseth *par-  
don* the Violation of them : is no less  
manifest from His very *Supremacy*. So  
that it belongs not to the right of any Mor-  
tal Ruler, either *to command what God  
forbids*, or *to forbid what God commands*.  
The reason is, because, as in Natural causes,  
the *Inferiour* have no force against the effi-  
cacy of the *Superior* ; so it is in *Moral* also.  
Upon which reason St. *Austin* seems to  
have fixt his most discerning Eye, when  
teaching that the Commands of Kings and  
Emperors , so far as they contradict any  
*Divine* Command, cannot impose an Ob-  
ligation to Obedience; advances to his  
conclusion by the degrees of this Climax or  
Scale. " If the Curator commands some-  
" what, it is not to be done if the Procon-  
" sul forbids. Herein we contemn not the  
" Power , but choose to obey the Higher.  
" Again if the Proconsul bid one thing,  
" and the Emperor injoin the contrary;  
" without doubt you must give obedience  
" to the Emperor. Therefore if the Emperor  
" exact one thing and God another ; what is  
" to be done ? God is certainly the greater  
" Power : give us leave, O Emperor, to  
" obey Him. From the same reason that  
" most wise Emperor, *Marcus Aurelius* also  
" said, the Magistrates judge private men ;  
Princes

“Princes the Magistrates, and God the  
 “Princes: And *Seneca* the Tragedian,

*Quicquid à vobis minor extimescit,  
 Major hoc vobis Dominus minatur:  
 Omne sub regno graviore regnum est.*

For his sense is, *Deum esse supra omnes sum-  
 mates hominum,*

*Regum timendorum in proprios greges,  
 Reges in ipsos imperium est Jovis.*

2.  
 His Domi-  
 nion over  
 men *Natu-  
 ral*, and  
*Civil*.

This *Monarchy* of God is double, *Natu-  
 ral* and *Civil*. By the *Natural*, is to be  
 understood the absolute Dominion which  
 from the Creation he hath exercis'd, and  
 at this day doth exercise over all men *Natu-  
 rally* or by right of His Omnipotency.  
 By the *Civil* I understand that which in the  
 Holy Scriptures is most frequently named  
*The Kingdom of God*, and which is most  
 properly call'd *Kingdom*, because constitu-  
 ted by consent of the *Hebrew Nation*, who  
 by exprefs pact or covenant chose God to  
 be their King: He promising to give them  
 possession of the land of *Canaan*, and they  
 promising to obey him in all things. But  
 this Kingdom being by Divine Justice, for  
 the disobedience and many rebellions of that  
 perverse

perverse people, long since extinct, they now remain in the same state of subjection with all other Nations, namely under the Natural Empire of the Universal Monarch God.

But (what is worthy our more serious remark and consideration) tho the Commonwealth of the *Hebrews*, the form of whose Government may be most properly call'd a *Theocracy* (for, the Supreme Ruler and President was, not *Moses*, but *Almighty God* Himself) hath been, so many Ages past, dissolv'd: yet the most excellent *Positive*

3:  
The *Stability* of His *Positive Divine Laws* given to the *Jews*; and *Universal* extent of the same.

*Divine Laws*, principally those comprehended in the *Decalogue*, upon which that Empire was founded, have lost nothing of their Sanction and Original force, but still continue Sacred and Obligatory, not only to the posterity of the *Hebrews*, but also to all the Sons of Men of what Nation soever. Which the Learned *Cunæus* hath (*de rep. Hebræor. cap. 1.*) with singular judgment observ'd in words of this sense.

" The Laws of other Nations, inventions of  
 " humane Wit, are enforced only by penalties, which by time, or through the sloath  
 " of Governors, lose their terror: but the  
 " *Jewish* Ordinances, being the decrees of  
 " the Eternal God, not weakned by either  
 " ther continuance of time, or softness of  
 " the

“ the Judges, remain still the same; and  
 “ when the Ax and the Scourge are no  
 “ longer fear’d, mens minds are neverthe-  
 “ less kept in awe by Religion. And as the  
*Stability* of these Laws given by *Moses*,  
 whom God had constituted His Represent-  
 ative and Vicegerent in the promulgation  
 of them, to the People of *Israel*, is by *Cunæus*  
 rightly referr’d to the Eternity and Immu-  
 tability of the Divine decrees: so is it Law-  
 ful for us to assert the *Universal Extent* of  
 them from this reason, that the *Divine*  
 Law of the *Décatalogue* is an Explication of  
 the Law *Natural* written in the mind of e-  
 very individual man from the beginning;  
 though we must at the same time acknow-  
 ledge, that the very giving the same in  
*Precept* to the *Jews*, added a new Sancti-  
 on and Obligation to the former; so that  
 the *Jew* doing the contrary, not only  
 offended in doing an act simply vitious, but  
 also in doing an act strictly *forbidden*; because  
 (as *St. Paul* speaks *Rom. 11.23.*) *by the trans-*  
*gression of the Law he dishonoureth God.*

4  
 The diffe-  
 rence be-  
 twixt Law  
*natural &*  
*positive* Di-  
 vine, as to  
 their *Obligation.*

That this different Obligation of Laws  
*Natural* and *Divine* may be yet more clearly  
 understood, we observe, that the *determi-*  
*ning* of human actions ariseth, either from  
 their own *Nature*; as to Honour and Wor-  
 ship God, is due; to lye, unlawful of it  
 self:

self: or from the *Positive Divine Law*. Those of the *former* sort are referr'd to the *Law Natural*: Those of the *Latter* are such as have been prescribed by God, some to single persons, namely to *Abraham, Isaac, Jacob, Moses*, and other servants of God: among all People, to *Israel* alone God prescribed many *Positive Laws* pertaining to their Religion, which was the same with their Politie. To all mankind, some things were commanded for a time; as the observation of the *Sabbath*, presently after the Creation, as many of the most Learned think; the Law of not eating bloud, or the strangled, after the flood: Others to last for ever, as the institutions of *Christ*, concerning Excommunication, Baptism, the Supper, &c. if there be any more of that kind. So that one and the same vitious action is more or less offensive to God, according to the determination of it to be so by *Positive Law*, or by meer light of reason, *i. e.* by *Law Natural*. Because though both Laws be *Divine*, yet the Obligation of the former is double, of the later single.

Having thus, Briefly indeed, but plainly asserted Gods Right to the Monarchy of the whole World; distinguish'd His Natural Dominion from His Civil; defin'd what

5.  
The importance of the Premises, & design of the subsequent Discourse.

is Law Natural, what Positive Divine; and shewn the difference betwixt that and this, as to their Obligation: it seems to me, that I have not only prevented all such erroneous conceptions, which otherwise might arise, either from *Ambiguity* of the words, *Right, Dominion, Government, Law, and Obligation*; or from *Confusion* of various Notions of single things: But also laid the Corner Stone as it were, of the little structure I propose to my self to erect, in order to the stronger defence of my mind against allurements to do evil, *i. e.* to violate any of God's Laws. For in this illabourate exercise of my pen, I have no other end or *design* but this; to investigate and examine the perfect *Concordance* betwixt the Laws of Nature, and Positive Divine Laws, principally those of the *Decalogue*; to the end that being at length fully convinced of the double Obligation incumbent on me not to transgress any one of the latter sort, I may in the little remnant of my days do my best devoir to live more inoffensively both toward God, and toward Men. For certainly who is thoroughly conscious of the justice, equity, and decency of Religious Duties, will be so much the more solicitous to perform them: because the more the *understanding* is illuminate by the rays of Truth and  
Evidence

Ch.2. and Positive Divine Laws. 17

Evidence, by so much the less prone it is to be imposed upon by the specious pretexts of Passions, and by consequence the more apt to direct its Handmaid the *Will* in the right way to *Felicity*; which consists in the Knowledge, Love, and Veneration of God.

As for *Method*; the work in which my thoughts are at present versed, will be in bulk so little, I need not be over curious what *Form* to give it; the Materials so few, I need not be solicitous in what *Order* to range them to the best advantage. Without affectation therefore of ornament from either of those two things, and without farther amusing my self with variety of distinctions (many times of more subtilty than use) I will content my self with tracing, as faithfully as I can, the footsteps of *Time*, or (to speak a little more plainly) reciting and considering the various *Moral Laws*, whether meerly *Traditional*, or *Written*, given by God, first to *Noah* and his little Family, when soon after the Deluge they began to replenish the Earth with Inhabitants; and then to *Moses*, when he constituted and established the most Admirable Common-wealth of the *Hebrews*, in the same order in which they are said to have been delivered; and

6.  
The *Method* and  
*Heads* of  
the same.



# 18 *The Concordance of Natural* Part I.

breifly comparing them fingly with the Laws of *Nature* ; it being ( as I juft now profeft ) my chief fcope in this Difquifition , to find the Concordance betwixt *theſe* and *thoſe*.

## C H A P. III.

*Of the Precepts of the Sons of Noah in general.*

Article  
1.  
Three Preliminaries concerning theſe Precepts.

**I** Begin from the Moral Laws, which, according to the Tradition of the *Talmudic Maſters*, were given to *Noah* and his Sons ſoon after the Flood, and which are thence named *Præcepta Noachidarum*. Which before I recite, three things not altogether unworthy to be noted, for our more facile underſtanding of their authority and extent, are to be Premis'd. The *fiſt*, that by the Patronymic *Noachidæ*, the *Rabbins* unaniouſly underſtand all Nations beſides the *Hebrews*, who affect rather to be call'd *Abrahamidæ*, from the Father of all the Faithful, *Abraham*. The *ſecond*, that the ſame *Rabbins*, firmly believing, and confidently teaching, that there hath been no Age wherein theſe *Precepts* have not obtained; therefore take them



them for the Natural and Common Right of all men. Whence we may receive a glimpse of Light whereby to discern, both what they thought of the Religion of the Ancients before the Law, and upon what condition it was lawful for Strangers to reside in the Land of *Israel*, after the Law. For, while the *Hebrews* were *sui juris*, i. e. lived under no Laws but those of their own Republick, within their territory no dwelling was permitted to any Idolatrous Gentile. But the Stranger, who in the presence of three men, had taken upon himself the seven Precepts of the Sons of *Noah*, and promised to observe them, was held to be *Profelytus Domicilii*; and tho' he were neither Circumcised, nor Baptized, might nevertheless, as a Sojourner, dwell among the *Hebrews*. The third, that tho' in the *Mishna* or Collection of ancient Traditions made by *Rabbi Jehuda*, surnamed *Hakadosh*, the Saint (who lived under the three *Antonins*, *Pius*, *Marcus*, and *Commodus*, and finish'd his Syntagme of the *Mishna* in the Year 120. from the destruction of the Temple, but of the Christian Era 190.) there be no memory of these Precepts: yet in the *Babylonian Gemara* or *[Talmud]* *Complement*, compos'd by *Rab. Ase*, about 400 years after the former, they are not only mentioned,

tioned, but with sacred respect commended to Posterity; so that even our Prince of Antiquaries Mr. *Selden*, thought it a task well worthy his diligence, and admirable Learning, to explicate and comment upon them in his seven Books *de Jure Naturali & Gentium*; tho' he had found the *Masters* themselves embroil'd in a kind of Civil War about the number of them, some accounting but six, others seven, others eight, and others again adding two or three more. As appears from the *Gemara* it self, where (*ad titul. Sanhedrin. c. 7. sect. 5.*) is found this list of the Precepts. *Traditur à Rabbinis, septem Præcepta imperata esse Noachidis; de Judiciis, de Maledictione Numinis, de Cultu Extraneo, de Revelatione Turpitudinum, de Sanguinis effusione, de Rapina seu furto, de Membro animalis viventis. R. Chanina dixit etiam, de Sanguine viventis: R. Chidka etiam, de Castratione; R. Simeon etiam, de Magia; R. Eliezer etiam, de Heterogeneorum animalium admissione, arborumque insitione.* And from Rabbi *Moses ben Maimon* (vulgarly *Maimonides* and *Rambam*) who saith, that the six former were delivered to *Adam*; that of abstaining from any member of a living Creature, to *Noah*; that of Circumcision, to Father *Abraham*; in *Halak Melakim, c. 9.*

2,  
Various  
opinions  
of the  
Rabbins  
concern-  
ing the  
number of  
these Pre-  
cepts.

But

But the Major part of these Learned Commentators upon the *Mishna* give their suffrages to no more than seven. Of those therefore, supposing them to be Genuine and Universal, I choose to speak in this Treatise: preferring these two that belong to Religion or Divine Worship, to the rest which concern the mutual Offices or Duties of Men.

# C H A P. IV.

## The first Precept.

### Of Extraneous Worship or Idolatry.

BY Extraneous Worship, the Ancient Egyptians seem to have understood and detested only whatsoever [*ὅτι γονεὺς ἔπαρέδωξαν*] their Parents had not taught them; as may be collected from that Prayer, or Apology rather, used by them at funerals, translated from the Egyptian tongue into the Greek by Euphantus, and from him transmitted to Posterity by Porphyrius in *Lib. de Abstinentia* 4. sect. 10. For in this Apology, one of the Overseers of the Obsequies, personating the defunct, and speaking in his or

Article

1: What was understood to be Extraneous Worship by the Egyptians; and what by the Hebrews.

her name, pronounces among many other these words, Ἐγὼ δὲ τὰς θεάς, ἐς οἱ γονεῖς μοὶ παρέδειξαν, εὐσεβῶν διετέλυν ὅσον χρόνον ἐν τῷ αἰνίῳ αἰῶνι καὶ εἶον ἔρχον: *Ego enim Deos, quos mihi parentes commonstrarunt, piè colui quamdiu in hoc sæculo vixi.* But the *Hebrews* thereby understood, that the Worship of any Creature whatsoever, as well of Angels, and bodies Celestial or Terrestrial, as of Images or Idols, was strictly prohibited. For, to acknowledge and worship one God, and him the true God, was to them, as it is now to us *Christians*, the fundament of Religion. This difference betwixt the *Egyptian* and *Hebraick* Religion, even *Tacitus* treating of the *Jews* (*Hist. l. 5.*) clearly enough observes in these words; *Corpora condere, quàm cremare, è more Ægyptio; eademque cura; & de Infernis persuasio. Cælestium contrà: Ægyptii pleraque animalia, effigiésque compositas venerantur; Judæi mente solà, unumque Numen intelligunt; profanos, qui Deum imagines mortalibus materiis in species hominum effingant; Summum illud & æternum, neque mutabile, neque interiturum. Itaque nulla simulacra urbibus suis, nedum templis sunt.*

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From the times of *Abraham*, Idolatry was held by the *Hebrews* to be of all crimes the greatest, and to be fled from as the worst of plagues: but that which is interdicted in the *Decalogue* and other Laws, seems to have respect to the manifold Idolatry of the *Egyptians*. In the parts of lower *Egypt*, the highest honour and veneration was given to a sort of *Buck-Goats* with long shaggy hair, call'd *Seirim*: and the *Israelites* placed there, were grown so mad with this *Mendesian* *τραρολατρεία*, that they needed a special interdict to restrain them. Which they receiv'd in this form (*Lev. c. 17. v. 7.*) *They shall no more offer their Sacrifices [Pilosus] unto Devils, after whom they have gone a whoring.* Where not only our Translators, but *Maimonides* (in *More Neboch. part 1. cap. 36.*) by *τραρομάριος* sive *τριχώνης*, understand *Devils* appearing to their Votaries in the shape of Hee-Goats with long hair. The same *Rabbi* (*Doct. Perplex. lib. 3. cap. 46. pag. 480.*) saith moreover; "Of the *Zabians* there have been some, who worship'd *Dæmons*, and believ'd them to have the form of Male-Goats, and thence call'd them also *Seirim*, i. e. Goats. Which foolish and ridiculous opinion was in *Moses's* time diffused far and wide; as appears from the

3.  
That the  
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given to  
the He-  
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try of the  
*Egyptians*.

above recited Prohibition, *non sacrificabunt ultra sacrificia sua* Lasseirim, *hircis, i. e. Dæmonibus ita appellatis*: and was the true cause why the eating of such Goats was Pictorial among the *Zabians*, by which name he understands chiefly the *Mendesii*, People of a Province in Lower *Egypt*.

3.  
Egyptian  
Polytheism,  
contagi-  
ous to the  
*Hebrews*;  
and there-  
fore obvia-  
ted by one  
general in-  
terdict.

To enumerate all the various kinds of Idolatry used by the *Egyptians* in the time of the *Israelites* servitude under them, would require a large Volume. For not contented to adore all the Host of Heaven, by an Idolatry common to them with many other Nations; they were then grown so impiously devout, that they form'd to themselves Deities of all sorts of Animals, four-footed Beasts, Fowls, Fishes, Serpents, Insects, not excepting Plants, Trees, and Herbs. So that it was not without reason that *Moses*, solicitous to extirpate the reliques of Idolatry out of the hearts of the infected *Israelites*, at once, and by one Universal Antidote; gave them this Command (*Deut. c. 12. v. 2. & 3.*) *You shall utterly destroy all the places wherein the Nations which ye shall possess, served their Gods, upon the high Mountains, and upon Hills, and under every green Tree. And you shall overthrow their Altars, and break their Pillars, and burn their Groves*  
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with fire, and hew down the graven Images of their Gods, and destroy the names of them out of that place. Yea more, he made it unlawful for them either to enter into a League of what kind soever with any people serving Idols *intra solum Israeliticum*; or to have conversation, or commerce with them. (*Exod. cap. 34. ver. 15. and Deut. cap. 7. ver. 2.*)

Before the Law, Jacob the Patriarch erected [*stamm, cippum, statuum*] a pillar, (*Gen. 35. 14.*) and Moses, before the Tabernacle was built, rais'd an Altar, and twelve Titles (*Exod. 24. 4.*) But lest from these conspicuous examples occasion might be given to Idolatry, the Law forbid such things also. (*Levit. 26. 1.*)

But these Laws, peculiar to the *Israelites*, did not *per se* oblige a *Noachid* or *stranger*; to whom living without the *Hebrew Territory*, it was lawful to raise such Pillars, Altars, Monuments, &c. at his pleasure; provided he did it not *in Cultum Extraneum*: within the Promis'd Land, lest from such example encouragement might be taken for Idolatry, it was no more permitted to the *Stranger*, than to an *Israelite*, either to set up a Statue, or plant a Grove, or make Images, or do any other thing of that kind, no not meerly for ornament sake;

4.  
The setting up of Pillars, Statues, &c. Why forbidden by Moses to the Hebrews; tho' not unlawful to the Stranger, unless used to Idolatry.

as



as Mr. *Selden* hath truly observ'd (*De Jure Naturali & Gentium lib. 2. c. 6.*) The *Rabbins* hold a Humane Image *protuberant* to be unlawful: but not that which is made in *plano*, flat; or in *concavo*, in a hollow. Of *Cælestial* bodies neither prominent, nor plane made for ornament, were lawful; but made for *teaching* or *learning*, as in Diagrams Astronomical, and the like, they were permitted. Other figures, as well an *Israelite*, as a *Noachid* might form as they pleas'd.

5.  
The Mo-  
saic Law  
concern-  
ing Idols,  
explicated.

Of the same respect is that interdict (*Deut. 7. 26.*) *Non inferes quidpiam ex idolo in domum tuam*, Thou shalt not bring (as our *Translation* renders it) an *abomination* into thy house: which the *Jewish Masters* thus interpret. To have, use and enjoy an image made only for ornament, was Lawful, the same being part of domestick furniture: but one made by a *Gentile* for *worship* sake, was not to be admitted into promiscuous use with other utensils; nor was it permitted, either to possess, or to sell Victims, Oblations, Vessels, instruments consecrated to idolatrous uses. Nor was any thing, whose use had been interdicted, to be retain'd; but either burned, or broken in pieces, and thrown into the Air, River or Sea: nay the very ashes or  
coals



coals thereof were an abomination. But an Idol it self, if melted or broken in pieces and applied to common uses by a *Gentile*, before it came into the possession of an *Israelite*, might be kept, and among other utensils commodious to life used: because the liquation, comminution, and application thereof to common uses by the *Gentile*, was a manifest *Resecration* or Solution of the Religion of it: and the Idol being once reseccrate, all furniture and utensils belonging to it, are so too. But whatsoever has not been made by *Man*, as a Mountain, Fountain, River, four-footed Beast, and other Terrestrial things, the works of Nature, tho' worship'd as an Idol; the use and possession thereof was not prohibited. A Grove or Tree planted by a *Gentile* for Worship, or only to shadow, or adorn an Idol was so abominable, that to an *Israelite*, it was unlawful either to shelter himself from heat, cold, rain or wind under the boughs of it; or to pass through it, if there were any other way; or to eat the Eggs or Young of Birds building their nest in the branches of it; to bring home the wood for building, instruments of agriculture, or fuel, or to eat any bread or meat dress'd with fire made of the wood; or to wear cloth woven

ven with a shuttle of the wood ; or to make use of the ashes. And yet the use of herbs growing there, was not unlawful ; because the soil it self was unpolluted. Now of all these things, whatever was unlawful to an *Israelite* to do , or possess ; the same was equally unlawful to a *Proselyte* of the *House*. And this is a Summary of the most learned *Rabbins* exposition of this *first Precept* against Extraneous Worship or Idolatry.

## C H A P. V.

*The second Precept.*

*Of Malediction of the Most Holy Name,  
or Blasphemy.*

*Article*  
1.  
Blasphemy forbidden among the Egyptians,

SO agreeable is this Interdict to the Law of Nature or Light of Reason, that even the old *Egyptians* themselves, tho' overspread with the Leprosie of *Polytheism*, acknowledged themselves under a most strict Obligation punctually to observe it : as may be inferr'd from hence, that *Hermippus* , in the life of *Pythagoras* , whose doctrines were all deriv'd from *Egypt* , among many other Statutes of that Sect concerning

# Ch. 5. and Positive Divine Laws.

29

concerning the Soul's purification, &c.  
sets down this for one; *πίστις ἀπέχαι βλασφημίας,*  
*to abstain from all Blasphemy.*

To the *Israelites* God expressly gives the  
same. (*Lev. 22. 32.*) *Keep my Command-<sup>2.</sup>ments and do them; I am the Lord; ye shall* What was  
*not prophane my Holy Name, that I may* blasphemy  
*be sanctified in the midst of the Children of* to the He-  
*Israel.* Now among the *Hebrews*, a more brews.  
diligent observation of the Law is call'd  
*Sanctification of the Divine Name*: and on  
the contrary, to perpetrate any thing  
against the Law, is call'd *Prophanation*  
of it; as *Mr. Selden* hath out of the *Princes*  
of their *Rabbins* judiciously remark'd, *de*  
*Jure Natur. & Gent. lib. 2. cap. 10.* The  
more notable Interdicts of Idolatry, Ho-  
micide, Unlawful Coition, were not to  
be violated, tho' to avoid the danger of  
imminent Death: for of a less danger no  
account is made. In time of publick per-  
secution, life was not to be redeem'd by  
violation of any Law. At another time,  
it was sufficient to violation of the Law, to  
obey the person impellent by menaces of  
Death, rather than to be kill'd; at least  
if the act turn'd to the emolument of the  
impellent: as where work was to be done  
for him upon the Sabbath, or if ten or  
more *Hebrews* were not present. To a  
sick

sick man it was lawful to eat things prohibited, to deliver himself from death. Farther, a sin against more establish'd customs or manners and humane society, tho' not against the Law, is a *Prophanation of the Holy Name*. Nor is such Prophanation in any case observ'd to have been fully remitted to any man before the very moment of death; according to that of *Isai. cap. 22. ver. 14.* *This iniquity shall not be purged from you till ye die.* This ἐβήλωσι, *Pollution* or Prophanation of the Divine Name, seems to be call'd βλασφημία by the Apostle, (*Rom. 2. 24.*) but is not that which is interdicted to the *Noachid* here in this second Precept; and *Naaman the Syrian* cleans'd from the Leprosie (*2. of Kings c. 5. v. 18.*) is brought for an Example. The difference is clearly shewn by Mr. Selden (*de Jur. Nat. & Gent. lib. 2. cap. 11.*) whose words therefore I here faithfully translate.

3.  
Blasphemy  
and Idolatry,  
equal crimes and  
always to  
be punished  
by Exci-  
sion.

The Blasphemy or Malediction by this Precept forbidden, is that most Horrible Wickedness [ὀνειδισμός, καλέεζ] *Execration of the Divine Name*, when any reproach and audacious contumely is openly and maliciously thrown forth against God; such as was cast forth by those most impious miscreants, the son of *Shelomith* (*Levit. 24.*) and *Rabshakeh's* (*Kings 2. ch. 18. v. 30.*)

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Also when the Divine Majesty is understood to be knowingly and proudly *denied*, from the consequence of any Act or Profession: as when any man, not from Ignorance, but out of Malapertness and Pride, professeth and endeavors to perswade others, that Idolatry is to be imbraced; this man, tho' he hath himself worship'd no Idol, denies God by consequence, and is to be held a *Blasphemer*. And against this most execrable impiety is turned the edge of that Sacred Law (*Numb. 15. 30.*) *But the Soul that doth ought presumptuously, or [ἐν ᾧ καὶ ὑπερηφανίας] with an high hand, whether he be born in the Land, or a Stranger [ex Profelytis, tam Domicilii quàm Justiciæ] the same reproacheth the Lord; and that Soul shall be cut off from among his People.* Upon which Law Maimonides commenting (*More Nebuch. pa. 3. c. 41.*) saith; "No man so sinneth, but he into whose Soul another opinion, that is repugnant to the Law, hath crept. The Scripture there speaks also *de Caultu Extraneo*, because that is opposite to the very foundation of the Law. So that a Blasphemer is equal to an Idolater, both denying the fundamental Principle of all Religion. Other sins committed from error, or ignorance, or force of concupiscence or pravity

pravity of manners, were to be expiated by certain Sacrifices, or corrected by other sorts of punishments: Idolatry and Blasphemy always to be punished by *Excision* or cutting off, to be inflicted by Divine Vengeance; but Blasphemy also by *stoning*. (*Levit. 24. 16.*) And these explications of the *Hebrew Doctors* seem to me sufficient to evince the equal Obligation of these two Precepts concerning Divine Worship, and common to the *Noachides* with the *Israelites*. I proceed therefore to the rest, which concern the *mutual offices of Men*.

## CHAP. VI.

### The third Precept.

#### Of Spilling Blood or Homicide.

*Arti. 1.*  
Homicide  
prohibited  
to the  
*Egyptians*  
and other  
*Gentiles*,  
by Law  
*Natural*:  
and after  
to the *Isra-*  
*elites*, by  
the *Mosaic*.

**T**HAT this Precept also was contain'd in the Moral Discipline of the *Ole Egyptians*, is evident from the precedent Apology of the Overseer of the Obsequies in Sacred use among them, in which he in the name of the defunct, makes this profession, *Τῶν ἄλλων ἀνθρώπων ἔτε πᾶ ἀπέκλεινα*. *Of other men I have kill'd none.* And to *Noachid* belongs that of *Gen. 9. 5.* *I will require*

require your blood of your lives. Which is to be understood of *incruent* or bloodless Homicide also of what kind soever. Some interpret it of *Suicide* or Self-murder. *Whoso sheddeth mans blood, by man shall his blood be shed*: not by judgment pronounced in Court, but by Natural Right of *Talion*, or like for like. And this Interdict is renewed in the *Decalogue*, *Thou shalt do no Murder*; and elsewhere more than once in the *Mosaic* body of the Law.

*Philo* the Jew (*de Leg. special. Præcept. 6. & 7.*) saith, the Exposing of Infants is among many Nations, by reason of their native inhumanity, a vulgar impiety. To the *Hebrews* it was expressly forbidden, either to extinguish a *Fœtus* in the Womb, or to expose Children. And *Tacitus* could say, (*Hist. lib. 5.*) *Augendæ multitudini consulitur. Nam & necare quenquam ex gnatis nefas.* *Egyptians* also, if we believe the Records of *Diodorus* the *Sicilian*, the best of Antiquaries, (*lib. 1. p. 51.*) were obliged to nourish all their Infants, for increase of Mankind, which highly conduceth to the Felicity of their Countrey.

Voluntary or wilful Murder was, *ex fo-*  
*rensi sententiâ*, to be punish'd by the Sword:  
but *Philo Judæus* (*de Leg. special. p. 617.*)  
saith, the Murderer was to be suspended or

requir  
D hanged

2.  
Exposing  
of Infants,  
and procu-  
ring of A-  
bortion al-  
so Inter-  
dicted.

3.  
Punish-  
ment of  
wilful Mur-  
der in the  
Common-  
wealth of  
the He-  
brews.



hanged upon a Gibbet. *He that killeth any Man, saith Moses (Levit. 24. 21.) shall be put to Death. Ye shall have one manner of Law, as well for the Stranger (or Profelyte, of Justice, not of the House) as for one born in your own Country.* For so the Masters understand this Text: And as for the punishment of this sort of Homicide; they have some differences betwixt the *Gentiles* living within the Territories of the *Israelites*, and the Natives and Profelytes ritely circumcised. Again *Moses* saith (*Numb. 35. 21.*) *the Revenger of blood shall slay the Murderer, when he meeteth him [without any place of Refuge.]* Now the Right of the Revenger of blood, in the Territories of the *Israelites*, belonged no less to the *Gentiles* and *Profelytes* of the *House*, than to the *Hebrews* themselves, but whether it obtained among the *Noachides* before the Law, or among the *Egyptians*, is uncertain: but that *Name* seems to derive it self, not so much from the *Mosaic* Constitution, as from a Custom more Ancient. However, most certain it is, that the Revenger of Blood was the next *Heir* of the *Slain*.

4.  
Right of  
Ayle, in  
casual Ho-  
micide.

Homicide by *chance*, or *error*, had right of Sanctuary. Of which Right, or Cities of Refuge, the Sacred Law hath ordain'd many

many things ( *Numb. 35.* ) and the *Masters* deliver many necessary to the Interpretation of the Law. To a *Gentile*, the Privilege of Sanctuary did not appertain; he was Obnoxious to the Revenger of blood: nor to a *Profelyte* of the *House*, in the casual slaughter of one Circumcised; but he enjoy'd the Right of Asyle, when he had by chance slain another of his own kind or quality; as Mr, *Selden* hath curiously collected ( *de Jur. Nat. & Gent. l. 4. c. 2.* ) Who in the next Chapter proceeds to the Interpretation of divers other Niceties concerning this Precept, from the Commentaries of the *Jewish Masters* of greatest estimation and authority.

*Thou shalt not stand against the blood of thy Neighbour*, saith *Moses* ( *Levit. 19. 16.* ) that is, thou shalt not stand Idle, when danger of Death is imminent over one of thy own Kind, Stock or Nation; but shalt help to deliver him. The force of an Aggressor with purpose to kill, also of a Buggerer, of an Adulterer, of an Incestuous Person, was to be hinder'd, tho' with loss of life, that they might not commit sin. And such Wicked Force was also to be punish'd by Private Force; if it could be done, by blows ( not Mortal ) or by cutting off a Member; if not, rather than fail,

<sup>5.</sup> How far an Aggressor was to be resisted by a by-stander, in defence of the assaulted.

fail, even by killing. If an *Israelite* shall have delivered an *Israelite*, or his goods, into the Power of a *Gentile*, whether by fraud or by force: it was Lawful either to slay him, or to give him up into the power of a *Gentile*, that he might not betray or deliver up others in like manner. To kill an *Israelite* a *Prevaricator* (*i. e.* a Worshipper of Idols, or a Sinner in Contempt of the Divine Majesty) as also an *Epicurean* (*i. e.* an Apostate denying the Holy Law and the Prophecies) it was Lawful to any other *Israelite* to kill him, either in Publick with the Sword, or by Stratagem. For by his Prevarication and Apostacy, he is depriv'd of the Title and Privilege of a Neighbour, *i. e.* he hath ceased to be an *Israelite*. By fraud to Circumvent a *Gentile* an Idolater, to his destruction, was not Lawful: and yet notwithstanding the Law doth not command to deliver him from imminent death, seeing he is not a Neighbour.

6.  
Homicide,  
in what ca-  
ses permit-  
ted, and  
whence a-  
rose the  
Right of  
Zealots.

Other kinds of Homicide there were, permitted to private men. A *Thief* in the Night breaking into a House Inhabited, might be impunely slain. Which is also in the *Platonick* Laws, and in those of the twelve Tables. In *Child-birth*, it was Lawful, for the Mothers preservation, to extinguish

extinguish the *Fætus* in her Womb: but not *vice versa*. For Worshipping the *Calf*, three Thousand were slain, not Twenty-three Thousand as the Vulgar. From the notorious Example of *Phinehas* the Son of *Eleazar* (*Numb. 25. 11.*) was deriv'd *Jus Zelotarum*, the Right of Zelots, by which it was lawful for private Men led by Pious Zeal, whensoever an *Israelite*, openly and before at least ten *Israelites*, violated the Sanctity of the Divine Majesty, Temple, or Nation, to punish the wickedness in the same moment by beating, wounding, and even by slaying the Offender persevering in his sin. By this receiv'd Right of Zelots, *Mattathias* (*Macchab. lib. 1. cap. 2. v. 24.*) kill'd a *Jew* going to sacrifice after the *Grecian* rite: and our Lord *Jesus Christ* himself, as a private Person, by whipping drove out Money-Changers and Buyers and Sellers Violating the Sanctity of the Temple, without reprehension; because they had prophanely made the *House of Prayer* a Den of Thieves: and his Disciples refer'd this fact of their Lord to *Zeal of thy House*. Under pretext of the same Right, the *Jews* in their Assembly ran upon our Lord Himself as guilty of Blasphemy, and smote him on the Face with their hands: and a Servant of the High Priest struck him pre-

sently, because he seem'd, by an irreverent answer, to have violated the Sanctity of the High Priest. In fine, under the same pretext, St. *Stephen* was stoned to death, and a Conspiracy undertaken against St. *Paul*; and at length in the *Jewish War* sprang up from the same root a power of horrid Villanies and dire Mischiefs.

From this Universal Interdict of Homicide, what we read of *Abraham's* readiness to immolate his Son *Isaac*, seems very much to derogate: and some there are, who think it to have been lawful to the *Hebrews*, from the Sacred Law *de Anathemate*, of a thing vowed or devoted, by voluntary Consecration, to devote

7.  
That the Law *de Anathemate* gave the *Hebrews* no right to devote their children or servants to death: and therefore that the Daughter of *Jephtha* was made, not a victim, but a Nun.

to death their Sons and Servants whom they had in their power; and they affirm, that *Jephtha* offer'd up his devoted Daughter in Sacrifice. Yea *Josephus* (*Antiq. l. 5. c. 9.*) professeth himself to be of this opinion: but hath been clearly convicted of Error therein by his Rival in the search of the *Jewish Antiquities*, our incomparable *Selden*; who (*de Jur. Nat. & Gent. lib. 4. cap. 11.*) from *Rabbi Kimchi's* commentaries, and the very words of the Sacred Text, concludes most rationally, that *Jephtha*, in accomplishment of his Vow, built

built a house for his Daughter in a solitary place, and brought her into it ; where she remain'd during life secluded from the Sons of Men , and from all secular affairs ; and it was a Statute in *Israel*, that the Daughters of *Israel* should yearly visit her , to condole her perpetual Virginity. The Father indeed is said to have deplored the cruelty of his Vow, and rent his Garments for sorrow : but not because he thought himself thereby bound to immolate her , but because he had cut off all hope of *Issue* from her. So that she seems to have been rather the first *Nun* in the World, not an Example of a Right granted , by the Law *de Anathemate* , to the *Jews* of consecrating or devoting their Children to death. For Humane slaughter was by no Right of the *Hebrews* permitted , unless in case of legitimate punishment , and of just War : and then too the very Act of Killing was in it self reputed so hateful and impure , that it required solemn lustration of the Actor, by virtue of this Command ( *Numb.* 31. 19. ) *Whoever hath kill'd any Man [ Malefactor justly condemned , or Enemy in War ] and whoever hath touch'd a dead body , let him be purified , as well ye as your captives.*

## C H A P. VII.

*The fourth Precept.**Of Uncovering Nakedness, or Unlawful Copulation.*

I.  
Incest, A-  
dultery So-  
domy, and  
Bestiality,  
interdicted  
by the Law  
of Nature.

OF Matrimony both the Original, and the necessity are derived from the very Creation. *Male and Female created He them; and God Blessed them, and said to them, be fruitful, and multiply, and replenish the Earth.* Which was repeated to the Sons of Noah soon after the Deluge. From Natural Right, was interdicted Coition with *Mother*, with *Step-Mother*, with *Anothers Wife*, with a *Sister* of the same Venter, with a *Male*, with a *Beast* saith Mr: Selden (*de Jure Nat. & Gent. lib. 5. cap. 1.*) To the Children of Adam indeed it was of absolute necessity not to observe the *fourth* branch of this Natural Interdict, because the Males had no other Females, with whom to conjoin themselves, besides their Uterine Sisters: but all the rest have at all times been unlawful.



unlawful. Nevertheless, after Mankind had been sufficiently multiplied, even till the Law was given, the Germane Sister, *i.e.* of the Paternal blood only, was not interdicted to the Brother. *Abraham* saith of *Sarah*, in truth she is my Sister. For she is Daughter of my Father, tho' not of my Mother; and she became my Wife. And thence they collect, (that I may repeat the words of *Clement of Alexandria*, *Stromat.* 2.) Ταῖς ὀυοντερῖσις μὴ δεῖν ἀγασθαι ἀπὸ τοῦ γαμου; That Uterine Sisters ought not to be taken for Wives. Also *Solon* the Athenian permitted the Marriage of Sisters begotten by the same Father, not those born of the same Mother; as *Philo Judæus* (*de Spec. leg.* p. 602.) delivers. And he had reason, more perhaps than he or any man else then understood. For if the curious Observations of *Dr. Harvey*, *De Graaf*, *Swammerdam*, and other Anatomists of this our Age be true (as doubtless they are) the Father contributes much less to the generation of the *Fœtus*, than the Mother doth. He gives only *fecundity* to the Egg, in and of which pre-existent in her Ovary the *Fœtus* is formed: she gives the feminal matter, the Augmenting Nourishment, the cherishing Warmth, and the secure Closet in which it is conserved and

2.  
Before the  
Mosaic  
Law, marriage of  
the Brother with  
the Germane, not  
with the Uterine Sister, permitted: &  
why.

Brought

brought to perfection. And therefore the Consanguinity betwixt Brothers and Sisters of the same *Womb* seems to be Naturally greater than betwixt those born of divers Mothers, but of the same Father: and by consequence, the Interdict of Marriage to those, is founded upon more of Natural Right. But this reason being occult to *Solon*, I am inclin'd to think, that in making this Law against Marriage of Brother and Sister Uterine, either he follow'd the example of the *Hebrews*, or had respect to this Proverbial saying, *the Mother's is still the surest side*. To which the *Lacedemonian* Lawgiver seems to have given no belief at all. For he on the contrary (as *Philo* the most Learned Jew hath recorded in the place just now cited)

3.  
Lacedemonian Law permitting marriage with Uterine Sisters, not with Germane.

ἢ ἐν ταῖς ὁμογαστρικοῖς γάμοις ὄντες ἴσας, ἢ πρὸς ταῖς ὁμοματρικοῖς ἀπὸ τῆς μητρός, permitted marriage to Uterine Brother and Sister, not to those of the same Father: persuaded perhaps, that the Seminal Principle deriv'd from the Father is more Energetick, than that proceeding from the Mother, in the Work of Forming Organizing, Augmenting, and Perfecting the *Fœtus*. But among the *Egyptians*, by a constitution or custom different from all these here mention'd, it was free

4.  
Marriage with both Uterine and Germane Sisters, lawful among the *Egyptians*.

free to the Brother to marry the Sister either of the whole or the half blood, Elder or Younger, or Equal; for sometimes Brother and Sister are born Twins. And this licence in process of time descended also to the *Grecians*. For the Example drawn from *Isis*, obtain'd among the *Macedonians*. *Arfinœ* had *Ptolomeus* (thence named) *Philadelphus*, both Brother and Husband. Yea, to honest this incestuous use by yet more illustrious Examples, they say, the *Gods* themselves affected such Marriages, as most Divine;

Ὡ δὲ καὶ ἀθανάτων ἱερὸς γάμος ἐξετελέσθη.

Sic & *Deorum sacra Connubia confecta sunt*, saith *Theocritus* (*Idyll.* 18. v. 130.) and *Ovid* (*Metam.* l. 9. v. 498.)

—— *Dii nempe suas habuere sorores;*  
*Ut Saturnus Opim junctam sibi sanguine*  
*duxit;*  
*Oceanus Tethyn, Junonem Rector Olympi.*

So that even from hence we may understand, that the Deities of the West were traduced from *Egypt*. Hence also we understand, why *Philadelphus* and *Arfinœ*, by a kind of second Marriage [*Ἀπθεώσεως*] of *Deification*, obtain the Title Θεῶν Ἀδελφῶν, of *Brother and Sister Gods*, in Coins and Marbles.

Among

5.  
and Persi-  
ans.

Among the *Persians*, from the late example of *Cambyfes*, the like Marriages were introduced; as *Herodian* (l. 3. c. 31.) hath transmitted to Posterity.

*Antiochus Soter* languishing with Love of *Stratonice* his Step-Mother, obtain'd her, even by his Fathers consent, for his Wife; by an example sufficiently rare: as *Lucian* (*de Dea Syria*) observes. But this Matrimony was not unlawful by the Right of the *East*, rather than by that of *Greece*. In a word all kind of Incest, Adultery, yea [ Ἀππορρομήσια ] Sodomy it self were by some of the Ancients, and those too Renowned for Wisdom, accounted among things indifferent. Concerning which *Sextus Empiricus* (l. 3. c. 24.) deserves above all others to be consulted.

6.  
Marriages  
interdicted  
to the *Is-*  
*raelites*.

As for the *Hebrew* Constitutions concerning Matrimony, the various degrees of Consanguinity, in which it was interdicted to the *Israelites* to Marry, are either expressly set down by the Writer of the Books of *Moses* in the eighteenth Chapter of *Levit.* or may be from thence by easie and familiar reasoning inferr'd; as the Prohibition of Wedlock with the own Daughter may be by an argument *à majori ad minus*, inferr'd from the Interdict of contracting

contracting Matrimony with the Wifes Niece, &c.

The Custom of Marrying the Wife of the Brother deceas'd without issue, seems to be of remotest Antiquity. For *Juda* the Patriarch said to his son *Onan* (who died before the entrance of the *Israelites* into *Egypt*) *go in unto thy Brothers Wife, and [ jure Leviri ] marry her, and raise up Seed to thy Brother* (*Gen. 38. 8.*) And this Right *Moses* long after by a singular Law confirm'd (*Deut. 25. 5.*) Which our Immortal *Selden* occasionally considering (*Uxor. Ebr. l. 1. c. 13.*) observes, that some of the *Masters* hotly contend, that the cause and mystery of this Marriage of the surviving Brother with the Relict of the Brother defunct, is to be fetch'd from the opinion of a *Metempsychosis* or Transmigration of the Soul: which tho' commonly fathered upon *Pythagoras*, was of much higher Antiquity, and born in *Egypt*. Where also this *jus Leviri* obtain'd, from their antique Laws deriv'd down to the times of the Emperor *Zeno*. Who (*in Justiniani Cod. l. 5. tit. 6. leg. 8.*) saith;

"The *Egyptians* therefore by matrimony  
"conjoyned to themselves the Widows of  
"their Brethren, because they were said  
"to remain Virgins after the former Hus-

"band's

7.  
The Right  
of Marry-  
ing with  
the Bro-  
thers Wi-  
dow, most  
ancient,  
and con-  
firm'd by  
*Moses*.

8.  
The same  
used by the  
*Egyptians*.

“band’s death; for they thought, that  
 “when the Man and Wife had not con-  
 “join’d bodies, the marriage seem’d not  
 “contracted, according to the mind of  
 “some Law-makers. From the reason  
 then, which the *Egyptians* render of this  
 Law, it appears plainly, that among  
 them the Nuptial Contract was not per-  
 fect without carnal knowledge. Nor was  
 it indeed otherwise among the *He-  
 brews* before the Law: but after, from  
 the Civil Right of that Nation, Con-  
 sent alone sufficed to contracting Matri-  
 mony.

9.  
 The *He-  
 brew* Wo-  
 men un-  
 married,  
 free to  
 humble  
 themselves  
 to whom  
 they pleas’d  
 before  
 the Law.

Before the Law, Women unmarried  
 among the *Hebrews* might freely per-  
 mit the use of their Bodies to whom  
 they pleas’d: and of the *Egyptians* *Sextus*  
*Empiricus* (*Pyrrhon. l. 3. c. 24. p. 152.*)  
 saith, ὅτι δὲ πολλοὶ τῶν Αἰγυπτίων ἐυνεῖς; the  
 same was esteem’d Honourable by many  
 of the *Egyptians*. This the Law expressly  
 prohibits (*Deut. 23. 17.*) *There shall be*  
*no Whore of the Daughters of Israel.*

10.  
 The Right  
 of Divorce  
 instituted  
 by *Moses*.

Before the Law, the Matrimonial pact  
 remain’d firm and stable, so long as both  
 Parties continued in consent: but was,  
 either Party renouncing, dissolved. Among  
 the *Athenians*, the man had *jus ejiciendi*  
*Uxorem*, and the Woman *jus relinquendi*  
*Maritum*;

*Maritum*; as *Pollux* ( l. 3. c. 3. sect. 5. ) records. The Law of *Moses* introduced the [ ἀπομυμν ] *Bill of divorce*, that the matter might be brought before the Judges the [ ἀπόλειψις ] *Wives dereliction* or leaving of the Husband, was long after induced by *Salome*, Sister of *Herod the Great*, in favour of her Sex; as *Josephus* ( *Antiq. lib. 15. cap. 11.* )

Before the Law, *Lamech*, *Abraham*, *Jacob*, *Esau*, enjoy'd the pleasure of variety in many Wives: which was permitted also by the Law. *Elkanah* had two, *David* more, *Solomon* Seven Hundred Princesses, besides Three Hundred Concubines, tho' it were forbidden to the King to multiply Wives, beyond the number (say the *Masters*) of Eighteen. Just so many Wives *Rehoboam* had ( 2 *Chron. c. 11. v. 21.* ) and *Josephus* ( *Antiq. l. 8. c. 3.* ) calls them *Legitimate Wives*. Of this License of Polygamy among the *Hebrews*, *Maimonides* ( in *Halach Issboth c. 14.* ) hath this Memoir. " It is lawful to Marry many Wives, " even a Hundred, either all at one time, " or one after another; nor hath the " Wife married before, any power of hindring the Husband herein: provided he " be of Estate sufficient to maintain them " all in Food and Raiment, according to " their

11.  
Polygamy  
permitted  
to the He-  
brews both  
before and  
after the  
Law.



“their Degree and Quality; and of  
 “strength of body sufficient to pay to each  
 “one her conjugal debt, *i. e.* once in a  
 week at least to each, nor to run upon the  
 score above a month with any one. Con-  
 cerning the *Oeconomy* of these Ancient Poly-  
 gamists, and how they preserved peace and  
 quiet in their Families, or Seraglio’s ra-  
 ther; *Epiphanius* (*Hæres.* 80.) hath this  
 brief Remark; *Tametſi quidam è Patribus*  
*duas & tres Uxores habuerunt, non tamen*  
*in una domo Uxores fuerunt.* They kept  
 them in several houses, or several apart-  
 ments at least, to prevent jealousy. By  
 the Law of *Moses*, the *High-Priest* was  
 obliged to take a *Wife in her Virginity*,  
 (*Levit* 21. 13.) and because a *Wife*, in  
 the singular number, the *Masters*, thence  
 conclude, that he ought to have but  
*one.*

12.  
 The He-  
 brews not  
 permitted  
 to lie, or  
 marry with  
 Gentiles  
 not Prose-  
 lytes.

Besides that singular Law (*Deut.* 21. 10.)  
 by which Liberty was indulged to an He-  
 brew Souldier of lying once before Marri-  
 age with a Captive *Gentile*; the *Hebrews*  
 had no Right at all given them, either of  
 Coition, or Matrimony with *Strangers*,  
 not yet admitted into *Judaism*: nor was  
 the same right granted to all *Profelytes*  
 of Marriage with *Hebrews*. After Cir-  
 cumcision was instituted among the He-  
 brews,

*brews*, before their entrance into *Egypt*, the Sons of *Jacob* say to *Sichem* (*Gen.* 34. 14.) *We cannot do this thing, to give our Sister to one that is Uncircumcised: for that were a reproach to us.* Of the *Gentiles*, *Moses* saith, *Thou shalt not Contract Affinity with them: thy Daughter thou shalt not give to his Son, nor shalt thou take his Daughter unto thy Son* (*Deut.* 7. 3.) Which Law extends, not only to the Seven Nations there named, but also to all Uncircumcised Nations whatsoever. Of the Circumcised, the Law Inroll'd (*Deut.* 23. 7.) decrees far otherwise. Now the *Egyptians* were Circumcised, so were the *Idumeans* by *Esau* (call'd also *Edom*) and the *Ishmaelites* by their Father *Ishmael*, whom *Abraham* himself Circumcised. With the Nephews and Nieces therefore of Proselytes of *Egyptians* or *Idumeans*, it was permitted to the *Israelites* to Marry: and *Solomon's* Nuptial Contract with an *Egyptian* Proselyte, Daughter of King *Pharaoh*, was Legitimate.

By the *Mosaic* Law (*Deut.* 23. 1. & 2.) neither *Eunuch*, nor *Bastard* might enter into the Congregation of the Lord. The Marriages of such therefore were Interdicted, even to the Tenth Generation. Of *Eunuchs*, because they were unfit for Generation:

<sup>13.</sup>  
Eunuchs &  
Bastards  
excluded  
from Ma-  
trimony  
with *Isra-  
elites*.

E

of

of *Bastards*, because of the Infamy of their Birth, the Ignominy of the Parents sin descending to their Posterity. Nevertheless the *Manzers* or Bastards were not Prohibited to Contract Matrimony with either Profelytes of Justice, or Libertines. If a Maid-Servant, being a Profelyte, were join'd to a *Manzer*, the Son born of her of Servile Condition, was, by Manumission, accounted a *Libertine*: and by such Emendation of his Birth, both he and his Posterity put off the Ignominious name of Bastard, and enjoy'd equal Right with Profelytes.

14:  
The Right  
of Profelytes  
and  
Libertines.

An *Ingenuous* (*i. e.* a Free-born) *Gentile* admitted into *Judaism*, was call'd a *Profelyte of Justice*; a Servant, in the very Act of his admission made Free, was call'd a *Libertine*: the same Civil Regeneration, and blotting out of former Cognation; the same Participation of the *Judaic* Right and Name; the same retention of Peregrinity in their Posterity, were common to both. Also to both Profelytes and Libertines, Marriages with either Foreigners, or Servants, were no less unlawful, than to Natives; among themselves, of whatsoever Nation, they might freely Inter-Marry: nor did the diversly Interdicted Marriages with the aforesaid Nations belong

belong to them, but to the Originaries only. When a *Gentile* was made a *Profelyte*; or a *Servant*, a *Libertine*; all his former *Consanguinity* ceased, and was *ipso facto* utterly extinguished: so that his Marriage with his Sister or Mother was not Incestuous. Among the Sons of a Female *Profelyte* was no *Fraternity*, unless both were as well *Conceiv'd* as *Born* in *Sandlity*, *i. e.* after her Conversion and Admission into *Judaism*. *Thamar* (the *Masters* say) was *David's* Daughter *Conceiv'd* of *Maacha*, a *Captive* and yet a *Gentile*; and *Amnon* was his Son by his Wife *Abinoam*: *Thamar* then was *Germane* Sister to *Amnon* in respect of *Blood*, but not by *Right of Regeneration*. She therefore saith to *Amnon* Ravishing her, *Nay my Brother, do not Force me; for no such thing ought to be done in Israel.—but speak rather to the King for he will not withhold me from thee.* And she spake with understanding. For the *Consanguinity* that was betwixt her and *Amnon*, being by her Mother's *Profelytism* taken away, the Marriage was lawful.

A *Handmaid* receiv'd into *Judaism*, her servitude retain'd, was not *Ritely* capable of *Matrimonial Right*; as *Mr. Selden* (*de Jur. Nat. & Gent. l. 5. c. 17.*)

15.  
The *Maid-Servant* not permitted to Marry, before she was made absolutely Free by *Redemption* or *Manumission*:

and *Josephus* (*Antiq. l. 4. c. 8.*) but to one Manumitted, *i. e.* made Free, as having obtain'd entire Freedom; Marriage was permitted. With a Handmaid partly a Libertine, the whole Price of her Liberty not yet Paid, Espousals were neither void, nor of full force. (*Levit. 19. 20.*) *Who-soever lieth carnally with a Woman that is a Bondmaid betrothed to an Husband, and not at all Redeemed, nor Freedom given her; she shall be Scourged: they shall not be put to death, because she was not Free.* Death therefore, the *Ultimum Supplicium*, was not to be inflicted upon her, as in the case of Adultery, because Matrimony with a Maid not perfectly Redeemed, or made Free, was not absolute.

16.  
Nor the  
Man-Ser-  
vant; un-  
til the  
Christians  
gave them  
jus Conju-  
gii.

A Profelyte Man-Servant, his servitude retain'd, was not participant of Civil Right (*extra Sacra:*) nor was there among such, either any respect of Cognation, or any Legitimation of Espousals. The Maid-Servant join'd by the Master to the Man-Servant, *ut in fructu prolem haberet*; was not his Wife, but his *Contubernalis*, Chamber or Bed-fellow: and this *Contubernium* or Bed-fellowship was dissolved by the same Master at his Pleasure; nor was there, as to this matter, any thing of difference betwixt such Servants, and Beasts inured to labour

labour in Carriage or Tillage. But the more Humane and Mild Doctrine of *Christianity* at length remitted this extream rigor of the *Jewish Law*, and introduced the Right *de Servorum Conjugio*, by Canon Law, or *Right Pontifical*. By which also Marriage is Interdicted even to the Seventh Degree of Consanguinity (*Caus. 25. q. 2. & 3.*) according to the Names of Cognations, in the *Cesarean Law*, to which Inheritances and Guardianships are ascribed. But in the Council of *Lateran*, *Anno Dom. 1215*. It was Decreed (*cap. 50.*) That Prohibition of Matrimony exceed not the Fourth Degree of Consanguinity and Affinity. And in *England* (by *Statute 32. of Hen. 8. c. 38.*) the *Levitical* Constitutions concerning degrees of Kindred to be excluded from Contract Matrimonial, are restored.

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## C H A P. VIII.

*The fifth Precept.**Concerning Theft and Rapine.*

*Article*  
*i.*  
*Theft Inter-*  
*dicted*  
*among the*  
*Egyptians,*  
*whose Sin-*  
*gular Law*  
*concerning*  
*Robbery is*  
*recited.*

**I**F by this Precept, not only the taking away, whether Privily or by Open Force, from another any thing that is Rightfully his, but also the interring upon another any Loss or Detriment whatever, contrary to Right and the common Faith of Mankind, be (as certainly it is) Interdicted: then am I well assured, that the *Egyptians* of Old were under an Obligation to observe it. For, reflecting upon the *Apology* made by the Overseer of the Solemn Funeral Rites used among them, in the name of the Defunct, more than once above-mention'd; I therein find these words; ἐπεὶ ὁ ἀναταβήκων ἀπὸς ἐγὼ, *neque eos deposito defraudavi*, nor have I defrauded them of any thing committed to my trust. And that *Theft*, which properly is Clandestine Stealing, was among them unlawful, is sufficiently manifest, even from the Memorable Example of the Thief in *Herodotus* (*lib. 2. c. 22.*) who plundering  
 King



King *Rhampsinites's* Treasury, and being at length catch'd in a Snare or Trap by the Neck, chose rather to have his Head cut off, than to be detected. As for *Robbery* indeed, they had a Singular Law, yet extant in the most Faithful Monuments of *Diodorus Siculus* (*lib. 1. p. 50.*) which was this: "He gave Command, that  
"they who would addict themselves  
"to Robbery, should profess their Names  
" [*αὐτοὶ τ' Ἀρχαῖοι* ] before the Prince of  
" Thieves, and solemnly promise to  
" bring to him so soon as they  
" could, whatever they had Stolen ;  
" and that the Persons robbed should  
" likewise send to him in a written Bill  
" or Ticket a particular account of  
" the things they had lost, with men-  
" tion also of the place where, and  
" of the Day and Hour when they  
" were taken from them. By which  
" Means the Goods being easily found,  
" the Loser recovered what was his  
" own, Paying the Fourth part of the  
" Real Value thereof. For since it seems  
" Impossible, that all men should abstain  
" from Stealing, the Maker of this Law  
" found out a way, by which the whole  
" thing Stolen might be Redeem'd for a  
" small part of the Price of it.

2.  
Theft, of  
what kind  
soever,  
forbidden  
also to the  
Sons of  
Noah, by  
Law Natu-  
ral: and

By Virtue of this Natural Interdict, as the *Talmudists* (*Gem. Bab. tit. Sanhed. c. 7.*) affirm; "Every one of the Sons of Noah was Obnoxious to Punishment, if he had stolen any thing from *Gentile* or *Isra-elite*, either Clancularly or Openly, Goods or Persons; or detained Wages from an Hireling, or done ought of that kind.

3.  
By the Mo-  
saic, to the  
Hebrews.

In the *Mosaic* Law, *Theft* is simply forbidden more than once; in the Decalogue, 'Οὐ κλέψῃς, *Thou shalt not Steal*: as of Goods, so of Men, as well Servants, as Free. (*Exod. 21. 16.*) *He that stealeth a Man, and selleth him, or if he be found in his hand, he shall surely be put to death.* Which was Interdicted also by the *Roman* Law (*F. F. de furtis 37. 60.*) The defraudation of Wages is particularly Prohibited. (*Deut. 24. 14.*)

4.  
Fraudu-  
lent re-  
moving of  
ancient  
Land-  
marks,  
Theft.

Other Thefts there are of that kind, which are call'd *Not Manifest*: such as the Deceitful removing the Boundaries or Marks of Fields. (*Deut. 27. 17.*) *Let him be accursed, that removeth his Neighbours Land-Mark*, namely the Bounds which your Fathers have put in thy Inheritance. Which is understood of the Limits or Boundaries set in the First distribution of the Holy Land: as also of the limits

of

of the Nations confining thereupon, without just cause of War. Whence that of *Josephus* (*Antiq. l. 4. c. 8. p. 123.*) *Terminos Terræ movere non liceat, neque propriæ, neque alienæ quibuscum nobis pax est. Sed cavendum nè auferatur, quod velut Dei calculus in æternum figitur.*

Among the *Egyptians*, Fraudulent Practices were severely punish'd, whether they were of Publick or Private Wrong. Witness *Diodorus Siculus* (*l. 1. p. 50.*) The Law Commanded, *saith he*, "That both  
 "the Hands should be cut off [*ἢ νόμισμα ἀδικοποιόντων*] of those that adulterated Mony,  
 "or [*ἢ τετρακταὶ ἀδικοποιόντων*] substituted  
 "new Weights, or [*ἢ ἀντιγράφων τὰς σφραγίδας*] counterfeited Seals, or [*ἢ γεγραμμένων ψευδῶς χρηματισμῶν*] Scribes that  
 "wrote Forg'd Tables or Instruments, or  
 "[*ἀφαιρῶντων τι ἢ ἐκ γεγραμμένων, ἢ τὰς ψευδῶς συγγραφὰς ὁππρεσόντων*] took away any thing from  
 "written Records or Deeds, or obtruded  
 "false Bonds. To the end that every Offender might suffer punishment in that  
 "part of his Body, with which he had offended against the Law, and by an irreparable loss deter others from committing the like Crime.

To the *Hebrews* it was forbidden, not only to use false Weights and Measures, but

5.  
Punishment of various frauds among the Egyptians.

6.  
All fraud, even in words, unlawful to the Hebrews.

but even to use any fraud of words in Contracts, or to lie to anothers wrong. (*Lev. 19. 11.*) *Te shall not steal, neither deal falsely, neither lie one to another.* Upon which Text the *Masters* commenting, pronounce, that tho' an *Israelite* accounted not a *Gentile* for his Neighbour, yet by the Natural Interdict of Theft, *Gentiles* were not to be any ways defrauded in Negotiations. *Nefas est*, say they, *quenquam decipere in emptione & venditione, aut in consensum arte pellicere: quod pariter obtinet in Gentilibus atque in Israelitis.*

7.  
The difference be-  
twixt the  
Right  
of an He-  
brew, and  
of a Gen-  
tile, as to  
pilfering  
things of  
small Va-  
lue.

Nevertheless, in the Violation of this Interdict, the *Babylonic Gemara* (*tit. Sanhed.*) makes the Right of Foreigners different from that of Natives. If a Labourer working in a Vine-yard or Olive-yard, eat of the Fruit thereof, at any other time than that wherein he laboured there, he was guilty of theft, tho' he were a *Noachid*: but with an *Israelite* the Case was otherwise, he might eat at any time. And this difference arises from the *Mosaic Right* (*Deut. 23. 24.*) *When thou comest into thy Neighbour's Vine-yard, thou mayest eat Grapes thy fill, at thine own pleasure, but thou shalt not put any into thy Vessel.* And so of the standing Corn. By which Law there was given to the *Israelites*,

*Israelites*, not a licence of Stealing, but *Juris Modus*, a Measure or Rule how far the Right extended. Another Example of this difference may be from the Value of the thing taken away by Stealth, which is not Taxed by *Moses*. By the Institute of their Ancestors, an *Hebrew* was not lyable to an Action of Theft, if he filched from another, what was in Value less than a *Prota* (which is the smallest Piece of Mony, the Eighth Part of an *awiel*, weighing half a Grain of Pure Silver;) but a *Noachid* was guilty of Theft, if he took away by stealth any thing of less Value than a *Prota*; and for so small a Trifle was to be punish'd with the Sword; from this *Natural* Interdict, not from the Civil Law of the *Hebrews*, which in such Cases required neither Attonement of the Divine Majesty, nor Compensation of the Neighbour. But Capital Punishment was, in the Dominion of the *Hebrews*, inflicted upon *Gentiles* for almost every light Offence.

*Satisfaction* for damage sustain'd, was always to be made, either by restitution of the very thing that had been taken away, or by payment of the Price thereof and a Fifth part more, to the Heirs of the Person that sustain'd the damage, if he him-  
 self

8.  
*Satisfac-*  
 on for da-  
 mage, al-  
 ways to be  
 made, by  
 the *Mosaic*  
 Law; and  
 to whom.

self were dead; if he had no Heir, to the Lord, and in His Right to the Priest. (*Numb.* 27. 8.) An *Israelite* could not want an Heir; and therefore this Law is to be understood to concern only the *Profelyte*, who had no Kindred, nor Heir, unless one born after his Regeneration; nor had the Occupant any Right to the Goods that had been by stealth taken from a *Profelyte* deceas'd without Heir.

9.  
The Law  
of restoring  
things lost,  
explicated.

*Restitution* of things lost (saith Mr. *Selden*, *de Jur. Nat. & Gent.* l. 6. c. 4.) depended, not upon this Natural Interdict of Theft, but upon that *Mosaic* Law in *Deut.* 22. 2. To an *Israelite* it was lawful to retain a thing that a *Gentile* had by chance lost; as left, and not yet Occupied: but on the *contre-part*, 'twas not lawful to a *Gentile* to retain what he had found of an *Israelites*. To deceive a *Gentile* in reckoning, was unlawful: but if a *Gentile* in casting up accounts, through error pretermitted any thing, the *Israelite* had the same Right to make his advantage of the mistake, that he had to retain what he had found of the others, and so might refuse afterward to pay it; as *Maimonides* (*Galiz. Waib. c. 11.*) Also any thing lost by an *Israelite*, if he despair'd to find it, became the Finders own, as if it had been

been left of purpose: or if he could not so describe the Signs or Marks of the thing lost, as that it might be thence known, that it ought to be restored; 'twas then to be presum'd, that the Owner had despair'd to find it. (*ibid. c. 14.*)

In Mutual Commerce to impose upon another by an unequal *Price*, was unlawful by that *Mosaic Law* in *Levit. 25. 14.* Which is understood (saith Mr. *Selden l. 6. c. 5.*) of Goods *Moveable*, as the Law of Redemption is of *Lands and Houses*. Nor doth the same belong to a *Gentile*: but if a *Gentile* had brought damage to an *Israelite* by an unequal price, he was by Judgment of Court to refund. From the receiv'd Interpretation of the Law, if the price were by a Sixth part less than the true Valor of the thing, nothing was to be refunded: if greater by a Sixth part, the Buyer might require his Money to be restored, the Seller his Ware.

10.  
An unequal *Price*,  
unlawful.

The *Punishment* of Theft was Capital, from *Jus Noachidarum*, not from that of the *Hebrews*, which required (*Exod. 22. 1.*) Five-fold, Four-fold, or Double restitution to be made. If the Person convict were not able to give the satisfaction required, he was by Sentence pronounced in Court, adjudged to servitude of the Actor

11.  
Punishment of  
Theft Capital, not  
from the Law of the  
*Hebrews*,  
but from  
that given  
to the Sons  
of *Noah*.

or



or Plaintiff, until his Service should equal the Price of the Theft: but the restitution Double, Quadruple, or Quintuple, was to be expected from his more Prosperous Fortune after his Servitude. Nor was a Woman sold for her Theft. Neither was a Man convict of Theft adjudged in Servitude to a *Profelyte*, whether of *Justice* or of the *House*, much less to a *Gentile*, but only to an *Hebrew*; who was Obligated to give Food, Raiment, and a House, not only to him, but to his Wife and Children too: who notwithstanding were not the Masters Servants, but when the Husbands and Fathers Servitude was ended, went away with him. And all this by Virtue of that Law in *Exod. 21. 3.* To an *Hebrew* Servant Adjudged by Sentence of Court, who had by a lawful Wife fulfill'd the Command of Multiplication, it was permitted to have Carnal Conversation with a Maid-Servant that was a *Canaanite*, that the Master might be enriched by the Children born of her: provided he were not kept apart from his Legitimate Wife and Children, and that but one Maid-Servant were Conjoin'd to one Man-Servant, not to two or more.

Other

Other causes of *Servitude* there were also among the *Hebrews*. If thy Brother Compell'd by Poverty, shall sell himself to thee, &c. (*Levit. 25. 39.*) If any shall have sold his Daughter for a Servant, &c. (*Exod. 21. 7.*) These Additions or Sales were not permitted but in Case of extream Poverty, when the Seller had nothing left, not so much as a Garment, and that his life was to be sustain'd by the Price agreed on. This selling of a Daughter is understood only of a *Minor*; nor without hope of her Marriage to the Emptor, or to his Son: without Espousals, she obtain'd her Liberty *Gratis*, when first the Signs of Puberty appear'd upon her. Also an *Hebrew* was made a Servant *Privately*; that by his Addiction or Sale he might not lose his Dignity together with his Liberty. Now from this Permission of an *Israelite* reduced to extream want, to sell himself or his Child for Sustenance, lest he should die of Hunger, it is sufficiently manifest, that from the very Law of Nature obtaining among the *Hebrews*, it was not Lawful to steal for even the greatest necessity.

21:  
The Mosaic  
Interdict of  
Theft de-  
duced from  
Law Natu-  
ral.

To

13.  
Usury un-  
lawful to  
the He-  
brews a-  
mong  
them-  
selves; law-  
ful to the  
Gentiles.

To exercise *Usury* was more than once forbidden by the *Hebrew* Law: and the Lender upon *Usury* was compell'd, by sentence of Court, to restore to the Debtor, what he had receiv'd for the Loan of Mony, as a thing taken away by stealth, (*Deut.* 23. 20.) To a Stranger thou maiest lend upon *Usury*; to thy Brother thou shalt not lend upon *Usury*. To steal the Goods of a *Gentile*, was no less unlawful, than to steal from an *Israelite*: but to take *Usury* of a *Gentile* was permitted; of which the Contract arises from the Consent as well of the Receiver, as of the Giver. For neither from *Natural Right* was it unlawful to lend upon *Usury*.

14.  
Gain from  
Games, un-  
lawful to  
an *Hebrew*.

By the Statutes of their Fore-Fathers (as Mr. *Selden de Jure Nat. & Gent. lib. 6. c. 11.* delivers) an *Hebrew* was guilty of Theft, who made any Gain to himself by Playing at Dice, Cockal, Tables, or committing Wild or Tame Beasts, or Fowls to fight together, to make sport for the Spectators. For they judg'd no Gain to be honest, that arose from a Contract depending upon Fortune. But it was not Theft, if a *Jew* contending with a *Gentile* won the Prize or Wager: tho' that also, as a thing Inutile or Unprofitable to Humane Society were prohibited. By the same Ancient Right,

Right, he also was a *Thief*, who so bred up and taught Doves or other Birds, or Beasts Wild or Tame, as that they should fly or go abroad, and alluring or decoying others of the same kind, bring them home, to the gain of their Owner: nor was it lawful to go a Fowling after Pigeons in a place inhabited, or within Four Miles thereof: because Pigeons were reckoned among the Goods of other Men, and were nourished by the Owners, either for Sacrifices, or for food. Nor was it lawful for any man to build a Dove-House in his Field, unless he had Ground of his own lying round about it, of Fifty Cubits extent every way.

## C H A P. IX.

*The sixth Precept.*

*Of Judgments, or Administration of Justice in Courts of Judicature; and of Civil Obedience.*

**F**ROM this Natural Precept, the *Masters* (saith *Maimonides*, *Hal. Melak. c. 9.*) acknowledge that the Rulers ought to Constitute Judges and Prefects in every City and Town, both to judge all Causes pertaining to the Six Precepts of the Sons of *Noah*, and to admonish the People of their observation.

*Artic. 1.*  
The administration of Justice by Judges, prescribed, first by Natural Law, & after by the *Mosaic*.

66. *The Concordance of Natural Part I.*

vation of them. And so indeed the *Mosaic Law* also at length commanded (*Deut. 16. 18.*) *Judges and Officers shalt thou make thee in all thy gates, &c.* In many other places also, Juridical Prefectures are commanded to be constituted, according as the Civil Societies of Men require.

2.  
Courts Ju-  
ridical  
not consti-  
tuted be-  
fore *Moses*.

Many and memorable things indeed hath that most Excellent Interpreter of Eastern Antiquities, Mr. *Selden*, written of the *Councils* or *Assemblies* of the Ancient *Hebrews*, in that interval of time that preceded the giving of the Holy Law on Mount *Sinai*: But to me (I confess) it doth not from thence appear, that any one of the Patriarchs, before *Moses*, exercised Jurisdiction *in Foro*, in Court; much less constituted Juridical Prefectures in Cities and Towns. The Family of the *Hebrews*, descending from *Sem* to *Abraham*, lived in *Mesopotamia*: nor is it constant from the Scripture, whether it were at that time *sui Juris*, or under the Laws of the Neighbour Nations. The Grand-Children of *Abraham* were toss'd to and fro in continual Peregrination, until at length they sate down in *Egypt*; where they were so far from living by Laws and Customs of their own, that they groan'd long under a most cruel Servitude. Common-wealth

wealth of *Hebrews* there was none. Tribunal or Court of Judicature they had none, till after their deliverance from the *Egyptian* Bondage. Then, and not till then it was, that the People of God being greatly multiplied, and divided into Twelve Tribes, the Precept concerning Judgments was given in *Mara*; *Exod.* 18. 25.

Among the Traditions of the *Masters* we find mention'd often, the *House* of Judgment of *Methusalem*; also of *Sem*, and *Eber*: which yet are not to be taken for Juridical Prefectures, but for *Schools*. Witness *Maimonides* (*More Neboch. part. 2. c. 39.*) Who saith; "The Wise Men speak  
 "of the Prophets that were before *Moses*,  
 "the House of Judgment of *Eber*, the  
 "House of Judgment of *Methusalem*, that  
 "is, the *School* of *Methusalem*. All [those]  
 "were Prophets, and taught Men after  
 "the manner of Preachers, or Doctors. Nor is it otherwise said of *Abraham*, (*Gen.* 18. 19.) *I know him, that he will command his Children and Household after him, and they shall keep the way of the Lord, to do Justice and Judgment, &c.* For this was a thing Oeconomical, not Political. Soon after the Deluge, God Proclaimed this Edict; (*Gen. 9. 6.*) *He that sheddeth Mans blood, by Man shall his blood be shed*: not

The contrary not evident from the Traditions of the *Rabbins*; nor from the *Scripture*.

by judgment of any Court of those times, but by Natural Right of *Talion*. *Cum Lex hæc lata est* (saith the Incomparable *Hugo Grotius, in locum*) *nondum constituta erant Judicia: aucto humano genere, & in gentes distributo, meritò solis judicibus permissum fuit jus illud primævum.* From these places of *Genesis* therefore truly interpreted, no pretext can be drawn to excuse their error, who dream of I know not what Publick Tribunals or Courts of Judicature constituted before *Moses*. Neither can any be drawn from either of these two Examples following.

4. *Simeon* and *Levi*, in revenge of the Rape committed upon their Sister *Dinah*, by *Sichem* the *Hivite*, slew him and his Father and all the Males of the City. But this was done by War, not from any Sentence of a Judicial Court; nor is this revenge of a private Injury to be brought for an Example here, where the question is concerning *Publick Judgments*.

Nor from the Example of *Simeon* and *Levi*, and of *Judah* in the cause of *Thamar*.

It was told *Judah*, *Thamar* thy Daughter in Law hath played the Harlot, and is with Child [per fornicationes] by whoredome. And *Judah* said, bring her forth, that she may be burnt. But this saying of *Judah*, rashly pronounced, and in heat of anger, is by no means to be accepted for



a *Juridical Sentence*. For by the Law of *Moses* (*Levit. 21. 9.*) the Priests Daughter was for Fornication (the *Masters* understand *Adultery*, not *Stuprum*, Whoredome) to be burnt alive. But *Thamar* was neither Priests Daughter, nor Wife, but a Widow expecting to be Married to the Brother of her Husband deceas'd; and this Law was not then made. Others think, that there was such a Law peculiar to this Family, to which *Judah* had respect: which is in truth repugnant to the *Jus Noachidarum*, by which it was accounted no Crime for an unmarried Woman, to humble her self to whom she pleas'd. Of which Right *Maimonides* being conscious, and speaking of this our *Thamar*, saith; *Ante Legem datam, coitus cum Scorto erat sicut coitus hominis cum Uxore sua; hoc est, licitus erat, nec homini fugiendus, [velut delictum]* &c. *Thamar* then, by virtue of this ancient Right then obtaining, was not to be held guilty. Whence other Interpreters understand the *Combustion* or Burning mentioned in the Text, to signify, not burning to death, but a *Stigmatizing* or Marking in the Forehead with an hot Iron, by which she might be known to be an Harlot. Again, when *Thamar* was brought forth (not *ad pœnam*, as the

vulgar Latin) the whole matter being detected, *Juda non cessavit eam cognoscere*, that is, he took his Daughter in Law to be his Wife; such Marriages being not unlawful before the *Mosaic* Law. This place is (I acknowledge) Translated by the *Seventy Seniors* thus; ἑπεσίδετο ἐν τῷ γυναικί, *non adjecit ultrà cognoscere eam; vel, ultrà non cognovit eam*: but the *Hebrew* verb *קָנָה* signifying as well *cessare*, as *adjicere*; I am inclined to prefer the former Interpretation, and the more inclined, because the Genealogy of King *David* and of our Saviour *Christ* is deduced from one of the Male Twins she brought forth at that birth.

5.  
The Right  
of a Gen-  
tile in the  
Common-  
wealth of  
the He-  
brews, as to  
Judgments  
in foro.

These Examples therefore not sufficing to prove that for which they have been alledged by some Interpreters, otherwise of Profound Erudition and Solid Judgment, and it remaining still difficult to demonstrate, that there were any such things in the World, as Courts of Judicature more ancient than those erected by *Moses*: let us enquire what was the *Jus Noachidarum* in the Common-wealth of the *Israelites*, as to Judgments. "They that preside over the Tribunals of the *Israelites* (saith *Maimonides in Hal. Melak. c. 10.*) ought to appoint Judges for the Profelytes of the

“ the House, to hear and determine their  
 “ causes according to the Rights of the Sons  
 “ of Noah: lest humane Society should suf-  
 “ fer any thing of detriment: and that they  
 “ might constitute these Judges, either by  
 “ electing them out of the Profelytes  
 “ themselves, or from among the *He-*  
 “ *brews*, at their pleasure. In another place  
 “ (*viz. c. 9.*) he saith, a *Noachid* is put  
 “ to death by the Sentence of one Judge,  
 “ and upon the Testimony of one Witness;  
 “ and that without Premonition and the  
 “ Testimony of Neighbours: but not up-  
 “ on the Testimony of a Woman. Nor  
 “ was it lawful to a Woman to give judg-  
 “ ment upon them, [nor upon the *He-*  
 “ *brews.*]

On the other side, by the *Civil Right*  
 of the *Hebrews*, three Judges at least were  
 to hear and determine Causes Pecuniary,  
 and Twenty-three to judge of Causes Capi-  
 tal, not without Plurality of Witnesses,  
 and Premonition. By the receiv'd *Right*  
 of the Sons of Noah, the Violation of these  
 Seven Precepts was punish'd in a *Profelyte*  
 of the *House*, with death inflicted by a  
 Sword: but an *Israelite*, by his own Right,  
 was not to be punish'd with death, for Viola-  
 tion of the three latter. No *Gentile* that was  
 under Age of discretion, or Blind, or Deaf,

or Mad, was punish'd; because such were not reputed Sons of the Precepts, *i. e.* capable to observe them. A *Noachid* that was a Blasphemer, or an Idolater, or an Adulterer with the Wife of a *Noachid*, and after that made a *Profelyte* of *Justice*, was not to be call'd into Judgment, but was free: but if he had slain an *Israelite*, or committed Adultery with the Wife of an *Israelite*, and were after made a *Profelyte* of *Justice*; he was to be punish'd, with the Sword, for Homicide; with a Halter, for Adultery; that is with the punishments of the *Israelites*. By the vertue of Profelytism, which was Regeneration by the *Hebrew Law*, Crimes committed against Equals, yea also against God Himself, were purged away: those committed against an *Israelite*, not. All which nice differences betwixt the primitive Right of the Sons of *Noah*, and the Civil Right of the *Israelites*, punctually observed by Judges in hearing and determining causes, *in Foro*; have been with vast labour collected out of the Monuments of the *Masters*, and with exact Faith and Judgment recited by *Selden* the *Great* in *lib. 7. de Jure Nat. & Gent.* to whom I owe the knowledge of them, with many other remarkable things of good use toward the Interpretation of divers difficult Places in Holy Scripture.

## C H A P. X.

*Prints of the Six precedent Precepts observable in the Book of Job.*

**T**He same most *Excellent Antiquary*, to add the more of Credit and Authority to the Six foregoing Precepts of the Sons of *Noah*, hath also observed manifest Prints of them in the Book of *Job*, a man (as *St. Austin, de Civit. Dei, l. 18. c. 47.*) of admirable Sanctity and Patience; who was neither Native, nor Profelyte of the People of *Israel*, but an *Idumean* by Descent and Birth, and died there; and by consequence could not be Obligated to keep the Laws of *Moses*, of which perhaps, nay most probably, he never so much as heard. For this Just Man is said (*Job 1. 5.*) to have offer'd up Victims, in the name of his Sons; not according to the Form and Rites ordain'd in the *Mosaic Law*, by which it was Enacted, under the penalty of *Excision*, that all Sacrifices should be Immolated at the Door of the Tabernacle: Whence some Learned Men infer, that he lived before the Law was given. Others affirm, that there never was any such

such Man, and the Book that bears that name, is not a true History, but a Parable, or Poem ( for the Original is written in Verse ) concerning Providence Divine. Which of these two Opinions is to be prefer'd, I pretend not now to enquire. Certain it is however, that this Book contains many remarkable things pertaining to *Natural Law*, principally these following.

Of Idolatry. (*Chap. 31. v. 26.*) *If I beheld the Sun when it shined, or the Moon walking in brightness: and my heart hath been secretly enticed, or my mouth kissed my hand: this also were an Iniquity to be punish'd by the Judge: for I should have denied the God that is above.*

Of Blasphemy. (*Chap. 1. v. 5.*) *In the Morning he Offer'd Burnt-Offerings according to the number of them all. For Job said, it may be that my Sons have sinned, and curs'd God in their hearts.*

Of Homicide. (*Chap. 31. v. 29.*) *If I rejoyced at the destruction of him that hated me, or lift up my self when evil found him. Neither have I suffered my Mouth to sin, by wishing a curse to his Soul. If the Men of my Tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.*

Of Adultery. (*Chap. 31. v. 9.*) *If my heart hath been deceived by a Woman, or*  
if

*if I have laid wait at my Neighbours door: then let my Wife grind unto another, and let others bow down upon her; or, as the Vulgar Latin, Scortum alterius sit Uxor mea.* To turn about a Mill, was among the ancient Services of Women.

Of Theft, or the unlawful laying hands upon the Goods of another. (*Chap. 31. v. 7.*) *If any blot have cleaved to my hands: then let me sow, and let another eat; yea, let my Offspring be rooted out.*

Of Judgments he speaks in *Chap. 29. from v. 7. to the end*, where he relates, that Himself had in the days of his Prosperity sat on the Tribunal, and been a Prince among the Judges of his Nation.

Most evident it is then, that all these Precepts of the Sons of Noah obtain'd among, and were Sacred to the *Idumeans*, who lived not under the Laws of *Moses*.



## C H A P. XI.

*The seventh Precept.**Of not eating any Member of an Animal alive.*

Article  
1.  
Eating of  
Blood In-  
terdicted,  
first to No-  
ah, and af-  
ter to the  
Israelites.

**T**HIS Precept was added after the Flood, according to the Traditions of the *Rabbines*; who say, that the eating of Flesh, which had been Interdicted to *Adam*, was permitted to *Noah*: and understand this Interdict to be comprehended in that of not eating Blood. God at first said to *Adam* (*Gen. 1. 29.*) *I have given you every Herb bearing Seed, and every Tree, in which is the Fruit of a Tree yeilding Seed: to you it shall be for Meat.* After he said to *Noah* (*Gen. 9. 3.*) *Every moving thing that liveth shall be meat for you; even as the green Herb have I given you all things: but Flesh with the Life thereof, which is the Blood thereof shall you not eat.* πληρ κρέας ἐν αἵματι ψυχῆς ἢ σαρκός, at *carnem in sanguine animæ non comedetis*: where by *ψυχή anima*, we are to understand the *Life*. The eating of Blood is, by the *Levitical Law*, forbidden in the same form with the Immolation of a Son to *Moloch*. (*Levit. 20. 3.*)

*I will set my face against him that eateth blood.* Nor is this manner of speaking to be found in any third Precept : which *Maimonides* well observes ( *in More Nebochim* part 3. c. 46. pag. 484. ) because the eating of blood gave occasion to the Worship of Devils , and he fetcheth the reason of the Interdict from Idolaters who thought blood to be the meat of *Dæmons*. Hence also it is commanded ( *Levit. 17. 10.* ) that the blood of Victims be sprinkled upon the Altar ; and moreover that it be covered with dust , or sprinkled upon the Ground as water. Some of the *Zabii* used to eat the blood ; some others, who reckoned this to inhumanity , at the killing of a Beast reserv'd the blood , and put it into a Vessel or Trench, and then sitting down in a Circle about it , eat up the flesh, and pleas'd themselves with an opinion , that their *Dæmons* fed upon the blood , and that this manner of sitting at the same Table with their Gods , would endear them to a nearer tie of Conversation and Familiarity ; and promising to themselves also , that these Spirits would insinuate themselves in dreams, and render them capable of Prophecy and Predicting things to come. Now in reference to these absurd and Idolatrous ways of the *Amorites* it was, that God expressly forbid his People to eat blood,

2.  
The reason  
of this Interdict.

blood, for so some of the *Zabians* did; and to prevent their imitation of others who reserved it in a Vessel, he commanded that the blood should be spilt upon the ground like water. And with the same respect to the *Zabian* Rites it seems to be, that it was also forbidden (*Exod.* 23. 19. and *Deut.* 14. 21.) to any man of *Israel*, to *Seeth a Kid or Lamb in his Mothers milk*, as our many-Tongued *Mr. Gregory* (*in Posthum.*) hath Learnedly asserted.

3.  
The Law  
against  
eating of  
any thing  
that died  
of it self,  
and of any  
Member  
torn off  
from an  
Animal  
alive: and  
the reason  
thereof.

The Law in another place (*viz. Deut.* 14. 21.) saith, *Te shall not eat [morticinum ullum] of any thing that dieth of it self. Thou shalt give it unto the Stranger that is within thy gates, that he may eat it: or thou mayst sell it unto an Alien.* Whence some collect, that the eating of blood was not forbidden to either Profelytes of the House, or the Sons of *Noah*; but only of flesh torn from an Animal alive; as the Stones of a Lamb cut out. *Maimonides* (*More Neboch. part 3. cap. 48. pag. 496.*) brings these reasons of the Interdict: both because that is a sign of Cruelty, and because the Kings of the *Gentiles* in that age were wont so to do, upon the account of Idolatry; namely they cut some Member from a living Creature, and eat it presently.

Nor

Nor is this so strange a thing, since *Clem. Alexandrinus* (in *Protreptico*, p. 9.) commemorates the same execrable cruelty and Bestial Carnage to have been practised in *Bacchanals*: *Bacchi orgiis celebrant Dionysium Mænolem, crudarum carniū esu sacram insaniam agentes, & cæsarum carniū divulgationem peragunt, coronati Serpentibus.* Nay more inhumanity yet hath been Solemnly practised in the furious Devotion of the Adorers of the same drunken Deity. *Porphyry* (de *Abstinentia* l. 3. sect. 55.) saith; *In Chio sacrificabant Baccho* [*Ἰν χυῶ*] *crudis gaudenti, hominem membratim discerpentes. Idem in Tenedo obtinuit.* Well therefore do they speak who call Idolatry Madness in the last degree.

4.  
Examples  
of such  
cruelty &  
carnage in  
*Bacchanals.*

*Jobus Ludolfus* (in *Historia Æthiopica* lib. 3. cap. 1. num. 51.) saith of the *Habessins*, *A Sanguine verò & suffocatis abstinent, non vigore Legis Mosaicæ, sed Statuti Apostolici in Ecclesia Orientali semper, in Occidentali verò per multa secula observati, & in Conciliis nonnullis repetiti: nosq; reprehendunt, quòd id in desuetudinem passi fuerimus venire.*

To these Seven Natural Precepts, given (as hath been said) first to Mankind in general, and after revived in *Mara* (according to the doctrine of the *Talmudists*) in the recension and explication of which according  
to

to the sense of the most Learned Interpreters of the *Hebrew Antiquities*, I have hitherto exercised my unequal Pen ; Some have subjoined *another*, of *Honouring Parents*. But of this, tho' equally Natural with the former, and among Moral Precepts principal, I defer to speak, until the Thred of the Method I have prescrib'd to my self in this disquisition, shall have brought me to the first Precept in the Second Table of the *Decalogue*: both because some of the *Masters* do not reckon it in the number of the Primitive and Genuine Precepts of the Sons of *Noah*, but affirm that it was not given until the *Israelites* were encamped in *Marah*; and because I would prevent repetition of the same things in divers places. Nor doth any thing more, concerning the Seven Precepts precedent, occur to my mind at this time, that seems of moment enough to excuse me, if by insisting thereupon I should longer defer to put a Period to this *First Part* of my present Province. ¶

*The End of the First Part.*

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THE  
CONCORDANCE  
OF

*Natural and Positive Divine LAWS.*

PART II.

*Containing a Short Explication of  
the Laws of the DECALOGUE,  
and Reduction of Evangelick Pre-  
cepts to them.*

CHAP. I.

*The Preface to the DECALOGUE explicated.*



From Primitive Laws meerly  
Traditional, or such as were  
delivered down from Gene-  
ration to Generation, not in  
Writing, but only by voice  
or word of mouth, and seem to have con-  
stituted the most ancient Right of Man-  
kind; we come now to the most ancient of

*Article*

1.

*The Mosait  
Law, of all  
written  
Laws the  
most an-  
cient.*

G

*Written*

82 *The Concordance of Natural* Part II.

*Written* Laws, such as were committed to Writing, and consecrated to the Memory and Observation of Posterity. Of this sort, the *Mosaic* Laws certainly are, as the best, so also the *First* of all known in the World. The *Grecians* indeed, ambitious of the honour of being reputed Founders of Government, by making good Laws for the regulation of Humane Societies; among many other benefits, wherewith they boast themselves to have obliged other Nations, put *Legislation* in the head of the Account. *Lycurgus*, *Draco*, *Solon*, and other ancient Sages, are great Names they glory in. But their Glory is altogether vain. For all the pretensions and brags of that arrogant Nation in this kind, have been long since refuted and silenced by the Jew *Flavius Josephus*, in his *Apology* against *Apion*, full of admirable Learning. There he shews, that the *Greek* Legislators, compar'd to *Moses*, are but of Yesterday: for at what time their Father *Homer* liv'd, they knew not the name of Laws, nor is it extant in all his Poems; only the People had in their Mouth certain common sayings and sentences, whereby they were govern'd; to supply the defects whereof, the unwritten Edicts of Princes were upon occasion added. And he had reason. For the truth



truth is, *Moses*, Senior to *Homer* by many Ages, was the first Writer and Publisher of Laws, teaching the People what was *right* or *wrong*, *just* or *unjust*, and by what Decrees the Common-wealth was to be established, which the Most High God had commanded to settle in *Palestine*. Before the time of this *Moses*, no Written Laws were known in the World. For although Mankind liv'd not altogether without Laws before, yet were not those Laws consecrated and kept in any Publick Records or Monuments. Of this sort were the afore-recited Seven Precepts given to the Sons of *Noah*, concerning certain Rules of Righteousness necessary to humane life. Wherefore they were of so large extent, that whosoever knew them not, those the *Israelites* were commanded to destroy by War, and deprive them of all Communion with Mankind: and justly; for they that had receiv'd no Law, seem'd worse than Beasts; and (as *Aristotle* hath Divinely spoken) *Injustice strengthened with Arms and Power, is most cruel and intolerable*

It must then be acknowledg'd, that of all Legislators *Moses* was the most Ancient: <sup>2.</sup> *Moses*, the *Wiseſt* of all Law-givers; nor can it be with truth denied, that he was also the *Wiseſt*. For he ordain'd such a kind of Government, which cannot be

so significantly stil'd, either Monarchy, or Oligarchy, or Democracy, as *Theocracy*; that is, a Common-wealth whose Ruler and President is God alone: openly professing, that all affairs were managed by Divine Judgment and Authority. And of this he gave a full demonstration, in as much as although he saw all matters depending upon him, and had all the People at his Devotion; yet upon so fair an invitation he sought no Power, no Wealth, no Honour for himself. A thing whereby he shew'd himself more than Man. Then he ordered that the Magistrates should not be Lords and Masters, but Keepers of the Laws, and Ministers. An excellent Constitution this. For seeing that even the best Men are sometimes transported by passion, the Laws alone are they that speak with all Persons in one and the same Impartial Voice: which may well be conceiv'd to be the sense of that fine saying of *Aristotle*, *The Law is a Mind without Affection*. To these Two undeniable Arguments of admirable Wisdom in *Moses*, may be added a *Third* no less considerable, viz. the *Eternal Stability* of his Laws: whereto to add, wherefrom to take ought away, was a most high offence. So that, neither Old Laws were abolish'd, nor new brought in; but the

the observation of the first was with rigor exacted of all, even in the declination of that Common-wealth. Which was not so in other Common-wealths, most of which have been ruined by Law-making. The *reason* of this diversity cannot be abstruse to him that considers, that the Laws of other Nations were the inventions of humane Wit, and enforced only by penalties, that by time, or remissness of Rulers, lose their Terror: but those of the *Jews*, being the Decrees of the Eternal God, not enervated by continuance of time, or softness of Judges, remain still the same; mens minds being still kept in awe by Religion, as I have in the former part of this discourse intimated. Now if in these Three things (to which I might here subjoin others, if I thought it necessary) the excellent Wisdom and Prudence of *Moses* be not clearly visible; I know not what is so.

Of these *Mosaic* Laws, upon which by Divine Wisdom both the Polity and the Religion of the Holy Nation are so establish'd, as to be, not only connex'd, but made one and the same thing; some are *Moral*, others *Ceremonial*. The *Moral* (which only belong to my present Province) are comprehended in that Sacred System call'd the DECALOGUE, or *Ten Commandments*,

3.  
The *Writers* design  
& method  
in the en-  
suing ex-  
plication  
of the De-  
calogue.

in which the whole duty of Man, as well towards God as towards Men, is prescrib'd. These Ten Precepts therefore I intend (the Omnipotent Author of them assisting me) seriously and according to the best of my weak understanding, to consider, one by one, in the same order in which they are delivered in the Twentieth Chapter of *Exodus*. And that neither want of skill in the *Hebrew* Language, and in the *Idiotisms* or proper modes of speaking used by *Esdras* (or whoever else was) the Writer of the *Pentateuch*; nor the slenderness of my judgment, may lead me into errors, in the interpretation of the Sacred Text: I am resolved to resign up my self entirely to the conduct and manuduction of the most celebrated *Interpreters* of the Holy Scripture, and among them principally of the Illustrious *Hugo Grotius* (a Man no less admirable for the singular felicity of his judgment in difficult questions, than for the Immensity of his Erudition) in his *Explication of the Decalogue*, as it is extant in the *Greek version of the Seventy Seniors*; choosing rather to tread in his very footsteps, than to deviate from the right way, in an argument of so great moment. Not that I think it necessary to recite whatsoever he hath congregated of this Subject in that  
part

part of his *Theological* writings, wherein are deliver'd many curious *Criticisms* concerning the various significations and uses of as well *Greek* as *Hebrew* Words and Phrases, that belong chiefly to the cognizance of *Philologers*: but that I design from thence to select only such things that seem requisite to my right understanding of the sense of all and singular the *Precepts*, that I am now about to consider. In pursuance therefore of this design I begin from

*The Preface to the Decalogue.*

**K**ΑΙ ΣΑΔΑΙΛΩΤΕ ΚΥΕΙΘ. *And the Lord spake.* 4.  
 Here by the *Lord*, is meant the God of <sup>Why God</sup>  
 Gods. And the reason why the *Greek* <sup>is here</sup>  
 Interpreters chose rather to use the word <sup>call'd The</sup>  
 [ΚΥΕΙΘ] *Lord*, than [ΘΕΟΣ] *God*, seems to  
 be this; that writing to the *Greeks* amongst  
 whom, are to be number'd the *Egyptian*  
 Kings of the *Macedonian* blood, by the  
*Hebrews* call'd Kings of *Græcia*; and that  
 among the *Græcians* also they who were re-  
 puted wiser than the rest, as the *Platonicks*,  
 of which order were the *Ptolomies* Kings,  
 used to give the appellation [ΘΕΩ] of *God*  
 also to those whom they call [ΔΑΙΜΟΝΑΣ]  
*Dæmons*, and sometimes, in imitation of  
 the *Hebrews*, [ΑΓΓΕΛΟΥΣ] *Angels*: they  
 G 4 thought

thought themselves religiously concern'd openly to testifie, that they spake of that *God* only, who by supreme Right ruled and commanded all those that they honor'd by the name of Gods: as among Mortal Kings, the King of the *Persians* was call'd [ *Βασιλεὺς βασιλέων* ] the King of Kings; and even at this day the King of the *Habessins* in *Ethiopia* writes himself [ *Negûsa nagast Zaitjo-pja* ] King of the Kings of *Ethiopia*, with respect to some petty Kings subject to him, or his Vice-Roys, who also are honoured with the Title of *Negus*, King; as the most Learned *Jobus Ludolfus* observes (in *Hist. Æthiop. l. 2. c. 1.* Printed at *Francfurt* this present year 1681.)

5.  
That the  
Law was  
given, not  
immedi-  
ately by  
God Him-  
self, but by  
an *Angel*  
in the  
Name of  
God.

But although the *Lord*, that is, the Highest God, be here said to speak these words that follow; yet ought we to hold for certain, that He spake them not by Himself, or Immediately, but by an *Angel* sent as an Embassador, acting in the Name of the Most High God: which ought to be understood also of other the like Visions, that have hapned to Holy Men in old times. For it was an *Angel* that spake to *Moses* and the People in *Sinab*; if we believe the Writer of the *Acts* of the *Apostles* (*chap. 7. v. 38.*) And so thought the Grave *Josephus* also, when (*Antiq. l. 15.*)

he  
410

he said, *Cum nos dogmatum potissima, & Sanctissimam Legum partem per Angelos à Deo acceperimus.*

They err greatly, who here by Angel understand the Second Substance of God, or Second Person in the Trinity. For God spake indeed in various and manifold manners to the Fathers of old; but in the last times He began to speak to us by His Son, (*Hebr. 1. 1.*) The Law was given by Angels by the ministry of [*Internuncii*] an Embassador or Mediator (namely of *Moses*) that it might be of force, until the promised Seed should come (*Galat. 3. 19.*) And the Writer to the *Hebrews* prefers the Gospel to the Law from this, that the Gospel was given by our Lord *Jesus* Himself, the Law only by Angels. (*Heb. 2. 2.*)

In which places *Angels* are named in the Plural Number, tho' *St. Stephen* saith *Angel* in the Singular; because such is the manner of Visions of that kind, that there is One *Angel* sustaining the Person and Name of God, and others present with him as *Apparitors*, or Ministers. As in *Gen. 18.* & *Luke 2. 13.* conferr'd with *1 Thess. 4. 16.* and with *Matth. 13. 39. 41. 49.* As therefore the Angel that pronounced the Law, saith, *I Jehovah*, so also do other Angels, that have been likewise sent from

6.  
Why the  
Angel that  
pronoun-  
ced the  
Law, said,  
*I am the  
Lord, &c.*



from God, as Embassadors, to transact affairs of great Importance, speak in the first Person, just as the Crier of a Court pronounces the words of the Judge; as St. *Austin* (*l. 2. de Trinitate c. 2.*) makes the Comparison. So *Moses* (*Exod. 3. 15.*) saith, that the God *Jehovah* spake to him in the Bush: and he that then spake to *Moses*, had newly said, *I who am*, which is an explication of the word *Jehovah*, i. e. *Existens*, or Being; for Being without Beginning, without End, and without Dependence, is Proper to God alone. But St. *Stephen* (*Acts 7. 30.*) saith, that an Angel of the Lord appear'd to *Moses* in a Flame of Fire in a Bush: and that from the Authority of *Moses* himself. (*Exod. 3. 2.*) Of which St. *Athanasius* (*Orat. 6.*) saith; *Et vocavit Dominus Moysen ex rubo, dicens: Ego sum Deus Patris tui: Deus Abraham, Deus Isaac, & Deus Jacob: at Angelus ille non erat Deus Abraham, sed in Angelo loquebatur Deus; & qui conspiciebatur, erat Angelus, &c.* Of the same judgment was the Author of the Responses to the Orthodox Christians, when he said; *Angelorum, qui Dei loco visi aut locuti sunt hominibus, Dei vocabulo nominati sunt, ut ille qui Jacobo, quique Mosi est locutus. Etiam homines Dii vocantur. Utrisque ob Officium ipsis in-*  
*junctum*

*junctum datum est, & Dei vicem & nomen obtinere. Expleto autem officio, desinunt vocari Dii, qui tantum operæ alicujus causâ id nomen acceperunt.* We must acknowledge then, that the words recited in this place of *Exodus*, were pronounced by an Angel in the Name of God: but we are not obliged to believe the same of those that are in *Deut. 5.* For they were the words of *Moses* by memory rehearsing the former, and indeed with such liberty, that he transposeth some words, changeth some for others of the same signification, omitteth others, and addeth new for interpretation sake. For *Deuteronomy*, or, (as *Philo* speaks) *Epinomis*, is nothing else but the Law and History summarily repeated, in favour of those who were not present at the promulgation of the Law, and at the transactions of that time.

Πάντας τὰς λόγους τὰς λέγων; *All these Sermons, saying.* These very words; that no Man of Posterity might think, that ought had been added or taken away. In *Deuteronomy 5.* are not found these words so express: and therefore it sufficeth, that there the sense of the Reciter is signified, as we just now said.

7.  
Why the  
Writer of  
the Law  
saith, *all  
these  
Words.*

8.  
God's peculiar  
Right to  
the Title of  
Supream  
Lord of the  
Israelites.

Ἐγώ εἰμι ὁ Κύριος ὁ Θεός σου, ὃς πρὸς ἐξήγαγον σε  
ἐξ Ἀιγύπτου ἐξ οἴκου δουλείας; *I am the Lord thy  
God who hath brought thee out of the Land  
of Egypt, out of the house of Servitude.* By  
the Hebrew word יהוה which the Sep-  
tuagint have interpreted κύριος, Empire is  
signified. The same word is attributed  
sometimes also to *Angels*, as in *Psalms* 82.  
v. 2. and sometimes to eminent *Magistrates*,  
as in *Exod.* 21. 6. & 22. 26. so that in  
*Psalms* 82. 1. & 131. 1. it is a great doubt  
among the most Learned of the *Hebrew*  
*Doctors*, whether *Angels* or *Magistrates*  
are to be understood. But whensoever  
the Plural is conjoin'd with the Singular  
[ καὶ ἀγγέλων ] by *apposition*, but [ ἐλλειπτικὴν ]  
*defective*, no doubt is to be made, but that  
*He* alone is to be understood, who with  
Highest and most absolute Empire presides  
over all both *Angels* and *Magistrates*. But  
to that word, the *Possessive* Case is wont to  
be added, whereby it is signified, that  
to this Most High God, besides the Sove-  
raign Right He hath of most absolute Domi-  
nion over all *Angels* and *Men*, there be-  
longs also a certain peculiar Right of Do-  
minion over some particular *Men* or *Nation*,  
by vertue of not common benefits conferr'd  
upon them. For such is the nature of be-  
nefits, that it always gives to him who  
hath

hath conferr'd a benefit, somewhat of new Right over him that hath receiv'd it. And this is the cause, why here no mention is made of God's Creation of Mankind in the beginning, but of those things that properly belonged to the Posterity of *Jacob*, nor of all those neither, but only of the most recent, the memory whereof sticks more firmly and efficaciously in the minds of Men. Compare with this, the cause of keeping the Law, which Fathers are commanded to deliver down to their Children, in *Deut. 26. 10.* and following verses.

Now what is said in this place, is not Law, but a *Preface* to the Law; *Seneca* <sup>9.</sup> *face to a* indeed approves not of a Law with a Prologue, because a Law is made, not to persuade, but to command. But *Zaleucus*, *Charondas*, *Plato*, *Philo*, and some other Philosophers were of another Opinion. Certainly the middle way is the best; let the Prologue be brief and grave, such as carries the Face of Authority, not of disputation. *Law ought to be brief and full of Authority.*

The Number *Ten* is to almost all Nations the end of numbering; for the numbers that follow, are distinguished by compound names, either by the sound, as *Undecim*, *Duodecim*, Eleven, Twelve; or by signification, as an Hundred, a Thousand, &c. <sup>10.</sup> *Why God, in these Precept, chose the number Ten.*

and

and certainly the most ancient way of Numeration was by the Fingers, of which Man hath Ten. For which reason, also in these Precepts, which were above all other things to be imprinted upon the receivers memory, God was pleas'd to choose this number, wherein that all diversities of numbers, all Analogies, all Geometrical Figures relating to numbers, are found; *Philo* largely shews in his Enarration of the Ten Precepts. And *Martianus Capella*, where he saith; *Decas verò ultra omnes habenda, quæ omnes numeros diversæ virtutis ac perfectionis intra se habet.* Nor was it from any other reason, that the *Pythagoreans*, and after them the *Peripateticks* referr'd all kinds of things into Ten Classes, vulgarly call'd *Categories*: or that not only in the Law, but also before it, *Tenths* were devoted to God; as may be collected from the History of *Camillus* written by *Livy* and *Plutarch*, and from *Herodotus*, who speaks of that Custom as most ancient.

II.  
Why the  
Law was  
given in  
the Wil-  
derness.

The *Place* wherein the Law was given, also exacts our notice. It was given in a Wilderness barren and desolate; with design, that the People remote from the contagion of Cities, and purged by hardship and sore afflictions, and by Miracles taught not to depend

depend upon things created, might be well prepared for that Common-wealth which God was about to found and establish.

Nor ought we without a remark, to pass by the Particle [σὺ] *Thy* God. Which not only here in the Preface, but in the Precepts ensuing, is used; intimating, that the Law commanding and forbidding speaks to every individual Man in the number of Unity; to the end, that it may declare, that here the condition of the Prince, and of the lowest *Hebrew* of the vulgar, is one and the same, none, High or Low, being exempted from the Obligation thereof.

12.  
Why it is  
here said,  
*Thy*, in the  
singular  
number.

## C H A P. II.

*The First Precept explicated.*

Ὁὐκ ἔσονται σοι Θεοὶ ἕτεροι πλὴν ἐμοῦ.

*Thou shalt not have other Gods beside me.*

## Article

## 1.

Why it is  
here said,  
*Other Gods  
beside me.*

**I**N the words, *Other Gods beside me*, seems to be a *Pleonasm*, or redundance of speech. For it had been sufficient even to men of common sense, to have said, *other Gods*. But the like speech occurs also in *1 Corinth. 8. 4.* and *1 Corinth. 3. 1.* and the meaning is, that other Gods are neither to be substituted in the place of the True God, nor to be assumed to him, which many did, as in *1 Kings 17. 33.*

## 2.

Gods distinguished  
into two  
Classes.

Here by *Gods* are to be understood, not only *Angels* and *Judges* or other *Magistrates* of eminent Dignity, who are (as we have already hinted in the Preface) sometimes in the Scripture honour'd with the Title of Gods, while they execute their Office; but also all those whom the *Gentiles*, tho' without just cause, call'd by that name; [*οἱ λεγόμενοι Θεοὶ*] who are call'd Gods (*1 Corinth. 8. 5.*) So some are call'd *Prophets*, who boast and Magnifie themselves for such,



such, (*Jer.* 28. 1.) let us therefore consider, first the *false* Gods of the ancient Gentiles, and then those that are not without cause call'd Gods.

That the first things which men worshiped as Gods, were the *Celestial Fires* or Luminaries; is the opinion of the most Learned and Judicious of the *Hebrew Masters*, *Abenesdras*, *Moses Maimonides*, and others. And this opinion is highly favor'd, both by the Tradition of *Abraham*, who is said to have abandoned his Native Country, and travell'd into a strange Land, meerly out of detestation of this kind of Idolatry; and from the History of *Job* taken from times most ancient (*Chap.* 31. v. 26. 27. 28.) Whereto may be added that of *Deut.* (*Chap.* 4. v. 19. and *Chap.* 17. v. 3.) Now that the Sun, Moon, and other Lights of Heaven are *false* Gods, is most evident, not only from hence, that no great goods or benefits come from them to Mankind; but also from this, that they neither understand Mens adoration and prayers, nor have the liberty of doing good more to one Man than to another: which two things are *conjunctim* requir'd to fill up the true signification of the name *God*, (*Heb.* 11. 6.)

3.  
The *Celestial* Luminaries, the first false Gods.

4.  
Kings and  
Queen: de-  
ified after  
death, the  
Second  
false Gods.

No sooner had Men made to themselves Gods of the Stars, but they began to make also Stars of Men, and to Worship them with Divine Honours. Kings and Queens (that there might be Deities forsooth of both Sexes) were after their decease, what by the cunning and pride of their Posterity, what by the adulation of the Learned of those darker times, Deified and Adored; and that too under the names of eminent Stars. And from this Antique Custom St. Chrysostom (*ad 12. cap. Secundæ ad Corinth.*) derives the Worship of Idols: *Sic enim Idolorum cultus primùm obtinuerunt, cum homines supra meritum in admirationem venirent.* That Divine Honors were by the Syrians attributed to *Azael* and *Aderus* their Kings, *Josephus* relates: and *Athenæus* affirms, that this Custom came first out of *Egypt*. But the most ancient memoir of the thing is found in *Sanchuniathon*, who hath recorded for truth, that [Κρόνος] *Kronos* King of the *Phenicians* was by them consecrated into that Star, which the *Greeks*, taught by the *Phenicians*, call'd from his name Κρόνος, and the *Latines* *Saturnus*. And he is the same to whom, by way of excellency named מלך i. e. *The King*, the *Phenicians* used to sacrifice their children: a most inhuman and execrable custom, that  
from

from them descended down to the *Tyrians* (a Colony of theirs) and from them to the *Carthaginians* and other peoples of *Africa*. Thus was *Astarte* also consecrated into the planet *Venus*; and not long after among the *Egyptians*, *Osiris* was stellified into the *Sun*, *Isis* into the *Moon*. Thus was *Hammon* translated into *Aries*, the Ram; *Derceto* into *Piscis*, the Fish. But of the *Moors*, a People of *Mauritania*, *St. Cyprian* saith; *manifestè Reges colunt, nec ullo velamento hoc nomen obtexunt.*

From the deification of Stars, and stellification of Men, in process of time they proceeded to yet a higher degree of madness, Idolizing of *Brute* Animals. For, either because the *Asterisms* or Constellations of Stars had been before, by the curious observers of them, formed into the figures of divers Animals, from some similitude they fancied in One or more Stars; or because some Animals were believ'd to have, I know not what, secret Natural Cognation with certain *Asterisms*, and to receive a more vigorous influence and virtue from them; or perhaps for both these causes: therefore were those Animals supposed to have somewhat of Divine in their Natures, and accordingly number'd among Deities by the *Egyptians*, who adored them as such.

5.  
Whence it  
was that  
*Brutes*  
came to be  
worship'd,  
as Gods,

H z

Hence

Hence an Ox was call'd *Apis*, with relation to *Luna*, or *Lunus* rather ( for a great part of the East call'd that Planet by a Masculine name;) the *Phœnix* ( tho' probably there never was any such Bird *in rerum natura* ) was worship'd as a favourite of the Sun; as also were the Lizard, Lyon, Dragon, Falcon, for the same reason; the Bird *Ibis*, out of respect to *Mercury*; the Dog, in respect to *Sirius*, the Dog-Star: and in like manner other Animals also, betwixt which and the *Asterisms* ( to which notwithstanding the *Chaldeans* gave Figures different from those the *Persians* imagined, and the *Indians* different from those that either of those two Nations had fancied ) they conceiv'd any resemblance of shape, or cognation of Nature to be. They proceeded yet farther. Without any respect at all to Celestial Bodies, they honour'd as Gods all such living Creatures that were highly useful and profitable unto men; such as are reckon'd up by *Diodorus Siculus* cited by *Eusebius* (*in præparat. Evang.*) by *Pliny* (*l. 8. c. 27.*) *Philo* (*ad Præcept. Secun.*) and *Porphyry* (*de abstinentia l. 4.*) Now of all these Brutal Deities of the *Egyptians*, we need say no more than what we said just now of the Host of Heaven, to prove them to be false Gods; *viz.* that they neither understand

understand the prayers, nor have power to do good to one man more than to another of their stupid adorers, as wanting the faculties of reason and election.

The same cannot be said of *Angels*, who are able, both to hear and understand prayers address'd to them, and from a certain liberty of mind to confer benefits upon those whom they are commanded to favour and assist. He therefore that honours them with due respect and reverence, also he that hopes to obtain some eminent benefit by their help and assistance; doth not sin against this Law: but he doth, who attributes to them the things that are proper to the Most High God. For the word *God* in this Precept, is to be understood *in sensu summitatis*, i. e. as signifying the God of Gods. Examples will illustrate the thing. They sinned not who as often as Angels appeared to them, shewed great veneration of them by falling down upon their faces, as in *Joshuah* (c. 5. v. 14.) since as much of honour as that comes to, was given also to Prophets, without sin; as to him that was thought to be *Samuel* (1 Sam. 28. 15.) to *Eliab* (2 Kings 1. 13.) to *Daniel* (2. 46.) Who forbids Offerings and Sacrifices, doth not forbid a sign of simple reverence. Nor did the Angel in the Reve-

6.  
Honor due  
to good  
Angels,  
and what

lation refuse that honour, because there was ought of unlawful in it, but because he would shew that the Apostle was equal to him, both being Ministers of Christ, now head of the Angels, (see *Coloss.* 1. 16. 18.) and that an *Apostolick* Legation designed for Mens salvation, was in no part inferior to an *Angelick*: and Equals are not wont to usurp such signs of submission one of the other. Nor is this explication of that place new, but delivered down to us by St. *Ambrose* and *Gregory the Great*. Nor do I think that Man would sin, who should beseech an Angel appearing to him, to recommend him before God; to the proof of which Point *Maimonides* brings what is in *Job* (33. 23.) with whom *Philo* consents, often calling Angels [*μεσσητας*] Mediators. But in both exhibiting signs of reverence to Angels, and in imploring their commendation, it highly concerns us to see, that he that appears to us under the form or shape of an Angel, be not an evil *Dæmon* come to delude and seduce us; a cheat not seldom practised by the Prince of Impostors *Satan*, as St. *Paul* observes (2 *Corinth.* 11. 14.) and *Porphyry* (*de Abstinencia* l. 2.) in these words; *aliorum Deorum velut vultum induti, nostra imprudentia fruuntur*; and *Jamblicus* (*de Myster. Egypt.*

*Ægypt. l. 3. c. 32, & l. 4. c. 17.*) Nor is it difficult to discern betwixt good and evil Angels appearing to us. For those that endeavour to seduce Men from the Worship of the True God, or pretend themselves to be Equal to Him; are most certainly Emis-saries [*τὸ πονεῖν*] of the Devil, and to be resisted.

True it is nevertheless, that there are many signs of honour that cannot be exhibited even to good Angels, without manifest violation of this Holy Precept. First if those signs of singular veneration be exhibited to them, which the consent of Nations hath made proper to Divine Worship, as Sacrifices, Oblations, Incense, expressly declined by the Angel that appear'd to *Manoah*, (*Judg. 13. 16.*) and mentioned in *Daniel* (*2. 46.*) Secondly if we solemnly Vow or Swear by them, or beg of them those things, which by God's Command ought to be petitioned for from God alone, or now under the new Covenant from God and Christ, such are Remission of Sins, the Holy Spirit, Eternal Life. For this is, as *Philo* rightly observes, *Æqualia dare inæqualibus, qui non est inferiorum honos, sed superioris depressio*; nor is it less than *crimen læsæ Majestatis summæ*, High Treason against the Divine Majesty,

7.  
Signs of  
honour  
proper to  
God, not to  
be exhibi-  
ted to good  
Angels.



Majesty, to give His Honour to His Ministers.

8.  
Civil Ve-  
neration of  
Kings, not  
unlawful.

To petition Superiors, principally Kings and Princes, who are Presidents of human Peace, and Conservators of every private Mans Right and Propriety, for such things as are in their power to grant; is not against this Law. Nor are we by the same forbidden to honour them by kneeling or prostrating our bodies in their presence, where Custom of the Place or Nation requires those signs of respect and reverence; for this is *Civil*, not Divine Honour. *Nathan* prostrated himself before *David*, only as he was King (1 Kings 1. 23.) and the Writer of Illustrious Lives saith (in *Conon.*) *necesse est, si in conspectum veneris, venerari te regem, quod προσκυνησι illi vocant.* The Greeks instead of that word often put *προσκυνησι*, *procumbere*, to lye down flat upon the ground, in token of Submission and Veneration. *Livy* speaking of certain Embassadors of the *Carthaginians*, saith; *More adorantium (accepto credo ritu ex ea regione ex qua oriundi erant) procubuerunt.* He means from the *Phenicians*, Neighbours of the *Hebrews*, whose Custom of venerating their Kings in this manner *Euripides* (in *Phœniss.*) thus expresses;

Γοιυπλεις ἑδρας προσπινω  
Σ' ἀναξ, ἃ δῖκοθεν νόμον σέβου.

*Supplex te, Rex, venerans genibus  
Patrio advolvor de more tuis.*

But if this prostration of the body be in any Nation used only in Divine Worship; then is the case quite alter'd, and to use it in honour of the King himself, will be unlawful. For this very reason the *Grecians*, who were not accustomed to prostrate themselves unless in *Sacris*, refus'd to venerate the King of the *Persians* in that manner: and some *Macedonians*, tho' eminent in the Army and Court of *Alexander the Great*, could not either by flattery or terror be brought to prophane the Religious gesture of Procumbency, by using it before him even when he affected to be thought a God. Particularly *Callisthenes* and *Polypercon*: the former of whom, in the close of his free Oration to *Alexander*, fear'd not to say; *non pudet Patriæ, nec desidero, ad quem modum Rex mihi colendus sit discere*, the other openly derided one of the *Persians* that, from veneration of the same Mighty King, lay with their Faces upon the ground, jeeringly advising him, *ut vehementius caput quateret ad terram*, as

*Curtius*

*Curtius* (lib. 8. cap. 5.) relates. There were times when the Christians thought it not alien from their Religion, to humble themselves by such prostration before the Statues and Images of Emperors. But after *Julian* had commanded, that Images of false Gods should be added to his own Images, the more Prudent of the Christians held themselves obliged in conscience to suffer the worst of torments, rather than to fall down before them; as *Gregorius Nazianzenus* hath recorded. And hither may we refer that of *Tertullian* to *Scapula*; *Colimus ergo Imperatorem sic, quomodo & nobis licet, & ipsi expedit, ut hominem à Deo secundum, & quicquid est à Deo consecutum, & solo Deo minorem.*

Hitherto we have enquir'd, what Gods are falsely and without just cause so called; and who are sometimes not without cause named Gods; and how far these of the latter sort may, without offence of the Most High God, be honour'd. It remains only, that we enquire, what is the *Grand Scope* or *Principal Design* of this first Precept.

9. The most Learned Jew, *Philo*, and the Christians following him, rightly call this Precept [*τὸ πρῶτον μοναρχίας*] of the *Empire of One*, or also [*καθάρσεις ἑ πολλοθείας*] the *destruction of a multitude of Gods*. For no doubt

Extirpation of Polytheism, the principal design of this Precept.

doubt is to be made, but that the chief purpose of this Law is to extirpate *Polytheism*; and that too, as *Maimonides* wisely observes, not for God's sake (for what benefit can he receive from humane worship?) but for Man's, whose felicity consisteth only in this; that he be advanced from things sensible to that Insensible God, from things subject to decay and destruction, or such as had a beginning, to that Eternal *Ens*. Nor is any thing so useful, as the belief of one God, to conjoin and bind Men together in Peace and Mutual Amity. Whence that memorable Sentence of the Greek Author of the Book (*de Monarchia l. 1.*) *Amatorium vehementissimum, & vinculum insolubile benevolentiae atque amoris, cultus unius Dei*. Whereto he adds, for confirmation, or that he might inculcate the same as a Maxime of perpetual truth, and universal too; *Causa concordiae & summa & maxima, de uno Deo persuasio, a quo velut fonte procedit amicitia firma & insolubilis hominibus inter se*. To this great verity *Tacitus* seems to have had respect, when speaking of the Religion of the Jews, he saith; *Honor Sacerdotii firmamentum potentiae assumitur*. For if the honour of the Priesthood be the Grand Sanction of the Power and Authority of the Civil Magistrate  
in

in all Common-wealths ( as is confest by that common Axiom , *sublato sacerdotio tollitur simul & Lex* ) and Religion be the Basis upon which the honour of the Priesthood stands ( which is by all Men acknowledged ) and the perswasion of One God be the firmest fundament of Religion ( which cannot be denied ) then it will of necessity follow , that *the perswasion of One God , is the firmament of Empire* , because the strongest ligament whereby the minds of Men are combin'd and disposed to live , both in obedience to Governors , and in peace and mutual amity among themselves. Admirable therefore is the Goodness shewn by God to the *Israelites* , in this: that having selected them before all other Nations to be his peculiar People , and being now about to constitute a new form of Government or Republick , wherein Himself was to preside: He gave them this first Precept , as the fundamental Law upon which the stability of their Empire , and their Felicity was to depend ; and to which the Light of Nature or Right Reason would oblige them to assent. For the Agnition of *One , Eternal , Infinite , Omnipotent God* , is to a considering Man , without much difficulty of thoughts , inferrible from any one of these subsequent reasonings.

1. He

1. He that from any natural effect whatever, which he hath seen, shall reason to the next cause thereof, and thence proceed to the next cause of that cause, and then immerge himself profoundly into the order of causes; will at length find (with the Philosophers of clearest understanding) that there is one *first Mover*, *i. e.* one Eternal Cause of all things, which all Men call *God*: and this without all cogitation of his own fortune, the solicitude whereof both begets fear of evil to come, and averts the mind from the inquisition of natural causes, and at the same time gives occasion of imagining many Gods.

10.  
The *Unity*  
of God,  
manifest  
by the  
Light of  
Nature.

2. God is necessarily, or by Himself; and whatsoever is so, is consider'd, not as it is *in genere*, but *in actu*; and *in actu* things are single. Now if you suppose more than one God, you shall find *in singulis* nothing, wherefore they should be necessarily or by themselves; nothing wherefore two should be believ'd to be rather than Three, or Ten rather than Five. Add, that the multiplication of singular things of the same kind is from the fecundity of Causes, according to which more or fewer things are bred out of them: but of God there is neither original, nor any cause. And then again in divers singulars, there are certain singular

singular proprieties, by which they are distinguish'd among themselves; which to suppose in God, who by his Nature necessarily is, is not necessary.

3. Nor can you any where find signs of more than One God. For this Whole University makes One World; in the World is but one Sun; in Man also but One mind governs.

4. If there were Two or more Gods; acting and willing freely; they might will contrary things at the same time, and consequently one might hinder the other from doing what he would; but to imagine it possible for God to be hinder'd from doing what He wills, is to imagine Him not to be God. Evident therefore and necessary it is, that there is but *One* God. Evident it is also, that the *Israelites* were under a double obligation to obey this Precept: *One* from God's express Command; the *other*, from the Light of Nature, which alone is sufficient to teach Men, both that there is but *One* God properly so call'd, and that to *Him* alone all Divine Worship is due.



## C H A P. III.

*The Second Precept explicated.*

Ὁὐ ποιήσεις σεαυτῷ ἑίδωλον, &c.

*Thou shalt not make to thy self any graven  
Image, &c.*

**I**N Greek Writers the word ἑίδωλον is often Article  
1.  
used to signify [φάσμα] an apparition or In what  
sense the  
word Idol  
is always  
used in ho-  
ly Scrip-  
ture.  
ostent: but in the Sacred Books we no  
where find it used in that signification, but  
always of the same with [γλυπτὸν] graven,  
and εἰκόν, an Image, or Effigies; and there-  
fore St. Jerom translates it sometimes *Ido-  
lum*, sometimes *Sculptile*, then *Imago*, and  
in other places *Simulacrum*. So the Calf  
made in *Horeb* is by St. Luke (*Act.* 7. 41.)  
call'd an *Idol*, and they that worship'd it  
are by St. Paul (*1 Corinth.* 10. 7.) call'd  
[εἰδωλολάτραι] *Idolaters*. And the Greek  
word εἰδωλολατρεία answers exactly to the  
*Hebrew* עֲבוֹדַת הָאֵלֹהִים, whereby is signifi'd  
*Worship alien from the Law*: not that an  
*Idol* signifies any thing of evil *per se*, as  
some think; but because, after the Law,  
there was no more evident sign of distinction  
betwixt

betwixt the Pious and the Superstitious, than this, that all *these* had graven Images, *those* had none. And therefore tho' the Greek version renders not word for word, yet the sense is plainly enough express'd.

2.  
That Idolatry was founded upon an opinion that Images Magically consecrate were animated by Demons, and therefore vocal.

Nor did the [οἱ πολλοὶ] worshippers of many Gods only make and set up Images to them, but thought also that by Magical rites some certain Ethereal Spirit was brought down into those Images; as may be seen, both in the Dialogue of *Trismegistus* (whoever he was that impos'd that mighty name upon himself) with *Asclepius*, and in *Maimonides* in many places of his Book intituled *Ductor dubitantium*, as also in *Abenesdras* upon this Precept. The same is noted by *Tertullian* (l. de Idololatria) in these words, *Rapere ad se Dæmonia & omnem Spiritum immundum per consecrationis obligamentum*; and (in l. de spectaculis) he saith, that Demons operate in Images: and *Minutius Felix*, *Isti impuri Spiritus sub statu is & imaginibus consecratis delitescunt*. That such were the Images which in *Jacob's* History are named *Teraphim*, is the opinion of *Abenesdras*, *Maimonides*, and *Kimchi*: tho' the word it self be of good and bad signification indifferently, and is sometimes (as in *Judg.* 17. 5. and *Hosea* 3. 5.) taken for *Cherubims*.

Such

Such also was the *Gamabeu* or little Image that *Nero* had, or at least was willing Men should believe he had, by the suggestions whereof, he pretended to be premonished of things to come, as *Suetonius* relates. That many Images, telestomatically made forsooth, and erected have been vocal, yea, and Oraculous too; many grave Writers have made no scruple to affirm; and *Maimonides* (*parte 3. cap.29. Ductor dubitant.*) tells us, That he had read two Books of speaking Images. These Authors perhaps had from others heard of such Statues, and believ'd what they had heard to be true: but to me (I freely profess) it seems more probable, that either they gave credit too easily to fabulous relations, or that the relators themselves had been imposed upon by frauds and impostures of Heathen Priests speaking in, and pronouncing enigmatick Oracles from the hollow of Statues, to delude the Credulous, and at the same time propagate the honour of the False Gods represented by those Idols; than that evil *Demons* should as it were animate a Statue, and cause it to express articulate Sounds, without vocal Organs. And as for *Mennon's* Statue or *Colossus* made of black Marble, set up in that magnificent Temple of *Serapis* in *Thebes*, and for the Musick it  
made

made upon the striking of the beams of the Sun upon it, so much celebrated by ancient Writers as well *Latine* as *Greek*; certainly it was meerly a piece of *Art*, a kind of *pneumatic* Machine contrived by the *Theban* Priests, Men of not vulgar skill in Astronomy and all other Philosophical Sciences. *Athanasius Kircher* (I remember) in his *Oedipus Ægyptiacus* (Tom. 2.) according to his usual credulity, conceives it was a *Telesme*, or made by Talismanic Art; and that the Devil was conjur'd within the hollow of it, to perform that Effect, because it continued Musical for so long a time, namely to the days of *Apollonius Tyanens*, which from the first Erection of it was about Eleven hundred Years. But yet he shews, that such a Musical Statue may be made by Mathematical and Natural contrivance upon the ground of *Rarefaction*; saying, *Magnam enim vim in natura rerum, rarefactionem obtinere, nemo ignorat*; and subnecting various other pneumatical devices among the *Ægyptians* in their Temples.

3. But whether it were the Devil or the Priest that spake in those Consecrated Statues; or whether the vulgar, in all Ages easie to be gull'd by Men of more Learning and cunning, were only deluded into a belief

*Teraphim*  
used chiefly  
for *Divination*.

belief that they spake: certain it is however, that the opinion of some Spirit or other included within them, so far advanced their Reputation, that they were now no longer lookt upon as Representations of Gods, but as real Gods themselves, and accordingly Worshiped and Consulted about future Events. From this Opinion it was, that *Laban* (in *Genesis* 31. 30.) expostulating with *Jacob* about the *Teraphim* or Images that *Rachel* had secretly taken from him, saith, *Wherefore hast thou stolen my Gods?* That these *Teraphim* were fram'd by Astrologers, for Divination sake, and that they might Predict things to come; is the judgment of *Rabbi Kimchi*: and that they were also made of Human Form, so as to be the more capable of Cœlestial Influence, is observ'd to us by *Rabbi Abraham Ben-Ezra*, the greatest Theologue and Astrologue of the *Jews*. Who adds, That *Rachel* stole the Images from her Father *Laban* for this reason alone, lest from the inspection of them he might learn what way *Jacob* had taken in his flight, and so pursue him. And *St. Austin* (*quæstion* 94. in *Genes.*) grants that *Laban* consulted these Idols for Divination; saying, *Quod Laban dicit, quare furatus es deos meos, hinc est illud fortasse quod & augurari se dixerat. Capite enim præ-*

*cedenti, ad Jacobum dixit, Auguratus sum* (not as our Translation, I have learned by experience) *quod benedixerit mihi Deus propter te.* So Mr. Selden (*De Diis Syris syntagm.* 1. c. 2.) assures us, the Ancients Interpret *Nichasti*; and the *Hebrews* understand that place (*ver.* 27.) of fore-knowing or conjecturing. But whether or no these *Teraphim* were worshiped as Gods, though they were call'd so, is an old Controversie among the *Masters*, as appears from *R. Simeon Ben-joachi* (*in libro Zohar fol.* 94.)

<sup>4.</sup>  
*Teraphim,*  
 how made  
 &c

As for the dismal manner how these *Teraphim* were made, Mr. Selden (from *R. Elias in Thisbi*) describes it thus: 'They killed a First-born Son, twisted or wrung off his Head from his Body, then Embalm'd it with Salt and Aromatick Powders, and wrote upon a thin Plate of Gold the Name of an Unclean Spirit; which Plate being put under the Embalm'd Head, they placed it in a niche of the Wall, burning Candles, and adoring before it. And with such *Teraphim* as these *Laban* used to Divine. If this be a true Description, I wonder why the Author of it, and *Onkelos* too, in this place of *Genesis* Translate *Teraphim* by *Tzilmenaia*; when *Tzilmenaia* signifie *Figures, Effigies* or *Images*; and a dead Mans Head is neither of these.

Of

Of *Micah* also we read (*Judg.* 17. 5.) That he had a Temple of Gods, and made an Ephod and Teraphim, and Consecrated one of his Sons, (that is, filled his hand with Sacrifices;) which ancient Rite used in the initiation of Priests, we find mention'd in *Exod.* (29. 24.) and *Levit.* (8. 27.) and he became his Priest. Upon which Text Mr. Selden, according to his wonted sagacity, well observes, That this *Micah* did ill to mix the Worship of the True God, with that of Idols and Demons; for doubtless he Consecrated the Ephod and Levite to the True God, but the Teraphim, the Molten, and the Graven Image to Demons: from which the Danites soon after obtain'd an Oracle, as if it had been from God Himself; as appears in the Chapter following. Nor did the Idolaters give credit to the Ephod, which they referr'd to God; or to the Teraphim of Demons, singly or apart: and therefore they foolishly and impiously thought, that both together were to be Consulted, both to be Worshiped, and conciliated by the same Divine Worship. It seems by the History, That the Molten Image, and the Graven Image of *Micah* were the Gods to whom the Teraphim were Consecrated. But yet the Teraphim also, in respect to their egregious use in Divination, were held



to be Gods. Hence arises somewhat of Light to us for our clearer discerning of what is meant by that darksome place in *Hosea* (3.4.) *For the Children of Israel shall abide many days without a King, and without a Prince, and without Sacrifice, and without an Image, and without an Ephod, and Teraphim.* For the Sacrifice and Ephod are refer'd to Divine Worship of the True God; the Statue or Image and Teraphim, to Idolatry: according to *R. Kimchi's* interpretation, who (*in Radice*) saith, *Absq; sacrificio, respicit Deum Verum; absq; [matzebah] statua, cultum alienum sive numina Gentium; & absq; Epho, item Deum verum; & Teraphim, cultum alienum.*

<sup>s.</sup>  
Of what  
Materials

As to the matter whereof these [μορφωματα] Puppets or Idolillo's were made; the most antique of Eastern Nations, the *Zabii*, or *Chaldeans* (out of whose Books *R. Moses* the *Ægyptian* transcrib'd many Remarkable Memoirs) made them of *Gold* sometimes, sometimes of *Silver*, according to the rate of their fortunes. These they Dedicated to the Moon, those to the Sun: and they built Temples or Houses to receive them, as he, (*More Nebochim. l. 3. c. 30.*) Records; *Et posuerunt in eis imagines & dixerunt quod splendor potentiorum Stellarum diffundebatur super illas imagines, & loquebantur cum hominibus*

*minibus, & annuntiabant eis utilia.* Which quadrates exactly with their Doctrine who teach, That the *Teraphim* were always made according to the Precepts of Astrology, and to certain positions of the Stars, (as those which the *Greeks* call Στοιχεῖα) and to the Figures, imagined to be in Heaven, that they might be, not only [ *Mechavi* ] *Annunciantes*, Fortune-tellers, but also [ Ἀλεξήτῃες ] *Averrunci dii*, drivers away of Evil. Nor do the Στοιχεῖα indeed, as to the Astrological reason, differ from the *Teraphim*, unless in this, That *these* were design'd to Predict things to come, but *those* to drive away Evils; and the makers of the *Talismans* were named Στοιχειωμασινδοι. Much nearer to the nature of the *Teraphim* do those Images come, that were believ'd both to give Oracles, and to protect from Evil: not only from their having been Astrologically formed and erected, but [ ἀπὸ τῆ προσγγίσεως *Dæmoniorum* ] from the coming of *Demons* into them: and we are told by *Michael Pselus*, that *Demons* are said [ προσγγίσαι ποιῆσθαι ] to make their intrada's or entrances, when being invoked by their Adorers or Conjurers, they enter into Statues or Images Consecrated to them. Of this sort of Images the most ancient Memory is found mention'd by that *Hermes Trismegistus* in his

Dialogue with *Asclepius*. Such was that wooden Seal by *Apuleius* called *Βασιλεύς*, and by him under a secret name worshiped; of which Magical Practice being accused, he wrote an Elegant Apology. The same is to be thought of that Head of a Statue, which *Gerebert* Arch-bishop first of *Rhemes*, and after of *Ravenna*, and at last *Pope*, by the name of *Sylvester the Second*, taught by the *Saracens* of *Spain*, to the satiety of Humane Curiosity, made into an Oracle for his own use; as our *William of Malsbury* (*de gestis Regum Angliæ*, lib. 2. cap. 10.) relates. ‘This Head, saith *William*, would never speak, but when interrogated; and then it fail’d not to speak Truth, either affirmatively, or negatively. For instance, when *Gerebert* asked, *Shall I be Apostolick?* the Head would Answer, Thou shalt. *Shall I dye before I have sung Mass in Jerusalem?* No. But by this Answer, the *Pope* (as is well observ’d by *Selden*, *de Diis Syris*. l. 1. c. 2.) was deceived, as to the time of his Death: for he understood it of the City *Jerusalem*; but the Oracle meant a Church so called in *Rome*; in which, immediately after his Holiness had upon the Sunday call’d *Statio ad Jerusalem*, celebrated *Mass*, he ended his Life miserably. That the like Head was made of Brass, and to the same purpose too, by

by our Country-man *Roger Bacon* of *Oxford*, a Minorite (a Man of greater Learning than the gloomy Age wherein he lived, could well bear) is confidently reported by the vulgar; not without injury to his admirable skill in all parts of the *Mathematicks*, which his Works now extant shew to have been profound and pure, and of which the most Renowned University of *Oxon* hath, in their late *History* and *Antiquities*, given an honourable Testimony. Nor have our *Annals* any the least Ground, upon which this scandalous Fiction could be rais'd.

Of what matter the Image of the Great *Diana* of the *Ephesians* was made, is left to conjecture; no less uncertain than the Founder of her Magnificent Temple in that City: but that the [*Ναὸς ἀργυρεῖ τ' Ἀρτέμιδος*]

6.  
What were  
the Silver  
Shrines of  
*Diana* of  
the *Ephesi-  
ans*.

*Silver Shrines* made there by *Demetrius* a Silver Smith, and other Craftsmen, not for, but of *Diana*, and mentioned in *Acts* 19. 24. were little Chappels representing the Form of the *Ephesian Temple*, with the Image of *Diana* Enshrin'd; hath been affirm'd by the Great *Erasmus*, and sufficiently proved by our most Learned Mr. *Gregory*, (*in Posthum. c. 11.*) And to this agree the *Heathen Rites* of those times. For *Ammianus Marcellinus* (*in Juliano, l. 22. numb. 12.*) relates,

lates, that *Asclepiades* the Philosopher was wont to carry about with him whithersoever he went, a little silver Image of the Cœlestial Goddess, or *Urania* : and *Dion* (Ρωμαϊκῶν lib. 40. fol. 81.) saith of the *Roman* Ensign, ὅτι δὲ νεὼς μικρὸς καὶ ἐν αὐτῇ ἀετὸς χρυσεὺς ἐνίδρυται, That it was a little Temple, and in that, the Figure of an Eagle set in Gold. Now that which moved *Demetrius* and other Workmen of the like occupation to stir up the Beast of many Heads to raise a Tumult against *St. Paul*, was not zeal for the honour of *Diana*, as they cunningly pretended, but fear lest their Trade should be ruin'd. For at this time there was a solemn confluence of all the Lesser *Asians*, to the [ἑρὸν ἀγῶνα] *Holy Games* celebrated at *Ephesus*, to the honour of other Gods, but of *Diana* in Chief. And it must have cut off the stream of profit from the Craftsmen, if the People had been convinced of the absurdity of their Devotion by *St. Paul's* Doctrine, that these Enshrined *Idolillos* of *Diana* so much bought up by Bigots, were no Gods, because made with hands. In the Prophecie of *Amos* (5. 27.) is mention'd [Σκηνὴ τοῦ Μολὸχ] the *Tabernacle of Moloch*, which probably was an Image of *Saturn* in a Shrine, like these of *Diana* here describ'd. For that *Moloch* was *Saturn*, *Selden* hath render'd

render'd indubitable : and that the *Ægyptians* Worshiped him under the name of *Rephan*, is evident from the Coptick Table of the Planets explicated by *Athan. Kircher in Prodrom. Coptic. c. 5. pag. 147.*

But of what Materials soever the Idols of the Ancient *Gentils* were made, still the Worshipers of them seem to have been possessed with an Opinion, That there was [ *τι θεῖον* ] some Numen or Divine Power latent in them. And this Opinion had been so diffused through all the *Oriental Nations*, before the Law; that God thought it necessary to the peace and felicity of the *Hebrew Commonwealth* now to be established, by this Precept to interdict all Graven Images of any Animal whatsoever, such being thought by reason of their hollowness and secret recesses, more capable of *Demons*, than others. For we are to understand, that to the *Hebrews*, as it was expressly forbidden to Worship any such Image, so was the meer making of any not permitted; lest from the shape or form of the Image, the *Israelites* might perhaps take occasion to believe, as the *Heathens* did, That such Images were (to use the Phrase of the false *Trismegistus*, in *Dialog. cum Asclepio*) *animatæ sensu, & spiritu plenæ*; or (as *Famblicus* calls them) *Ἀγάλματα θεῖας μετεσίας ἀναπλεα,*

7.  
Why graven Images of Animals were by God interdicted to the Hebrews.

*Divino*

*Divino Consortio simulacra plena.* Where that *Consortium* or *μετοχή* is of *Angels* or *Dæmons*, whom they Conjur'd into the Images, by certain Magical Rites and Sacrifices. Nay more; God strictly commanded that all such Statues and Images should be destroy'd and utterly abolish'd, *Exod.* 34. 13. *Numb.* 33. 52. *Deut.* 7. 5. Hence it was, That when *Pilate* had nayl'd up certain Shields or Bucklers in the Holy Temple, the *Jews* were unquiet and mutinous, until he had caus'd them to be taken away; because there were in them [*προσώπων*] the Countenances or Faces of some of the *Cæsars* emboss'd or prominent, perhaps in *mezzo rilievo*. Hence also *Herod* having set up certain Trophies, was in danger of being outraged by the fury of the *Jews*, until by exposing them uncover'd, he shew'd, that no Images lay conceal'd under them. In like manner the Golden Eagle set up by the same *Herod* over the Gate of the Temple, was thrown down, as repugnant to the Holy Law; as *Josephus* (*Antiq.* l. 17.) relates. Nor was this Law unknown to *Tacitus*, who speaking of the *Jews*, saith, *Nulla simulacra urbibus, nedum templis sunt*. And he was in the right; for even *Dion* could tell his Readers, That to have Graven Images or Statues, not only in their Temple but



but in any other place whatsoever, was to the *Jews* unlawful. To endeavour to exempt himself from the obligation of this Law, while the Sanctity of it continued, was criminal to any Man, from the Prince to the meanest of the Vulgar: God reserving to himself alone, the Power of exception, as being the Law-maker.

He by his right commanded *Cherubins*, winged Images with Human countenances, to be set up in the *Sanctum Sanctorum* of the Temple in that very place, into which none but the High Priest, nor he but once in the Year, upon the day of Solemn and general Expiation, was permitted to enter: as well knowing, that there was nothing of *Divine* in them; and designing, that by them should be signified, either (as *Philo* thinks) that the actions of God in rewarding Good Men, and in Punishing the Disobedient, are winged and swift; or (as *Maimonides* and others conjecture) that God uses the most ready and expedite Ministry of Angels to execute all His Commands. Of this His Prerogative Royal He again made use, when He gave order, That the Brazen Serpent should be Erected in the *Wilderness* for the healing of the People bitten by Fiery Serpents; and therefore *Tertullian* (*de Idolatria*) saith, *Extraordinario præcepto Serpentis*

8.  
That God reserv'd to himself a right of exception to this Law; from the Instances of the *Cherubims* and of the *Brazen Serpent* Erected by His Command.

*Serpentis similitudinem induxit.* That the Fiery Serpents by which the mutinous *Israelites* were bitten, were *ex genere Chersydrorum*, a kind of Water Serpents, grown more venenous by heat and thirst, and so truly *Seraphim*, i. e. *ardentes*, and *exurentes*; and that they were not bred in the place call'd *Phunon*, where the Brazen Serpent was Erected, but brought thither *vi quadam* *θεμελιώτου*, by Divine Power, to punish the Contumacious people; hath been amply proved by the Many-tongued *Bochartus*, (*in Hierozoici parte posteriori*. l. 3. c. 13.) to whom we owe all the knowledge we have acquired of the various kinds of Animals mentioned in the Holy Bible. As for *Solomon's* adding the Images of Oxen and Lions, to the Brazen Laver; either he did it by secret intimation or suggestion from God; or (as *Josephus* judges, and other Learned *Jews*) it was his first step toward the Idolatry to which after he arrived.

9. When we said that Graven Images of Animals were by this Law forbidden, we comprehend also Images of the *Cælestial Luminaries*, because they too have their Motions; not Animal indeed, but Regular and Periodick. For, that not the *Cælestial Orbs*, but the Stars and Planets are moved *in Cælo Liquido*, in the *Æthereal spaces* or *Fir-  
mament*;

Images of  
the Stars,  
also inter-  
dicted by  
this pre-  
cept; and  
that to  
prevent  
Polytheism  
&c

mament; is the most ancient Opinion of the *Hebrews*, as the *Gemara* teaches at the beginning of *Genesis*, saying, *Orbes fixi, sed sidera mobilia*. And they expressed in Figure, either the form of some single Planet, as of the *Sun*, *Moon*, *Saturn*, (call'd the Star of your God *Remphan*, or *Rephan*, in *Act. 7. 43.*) *Lucifer*, *Jupiter*, &c. or some whole *Constellation* made up of many Stars, and by men fancied to resemble a Man, or brute Animal, or Serpent, or other Living Creature. Wherefore Images of this kind also fall under the interdiction of this Law. It appears nevertheless, that the Images and Figures here interdicted, are in the number of things in their own Nature neither good nor evil, but indifferent, and consequently not unlawful; and which are prohibited only for caution of some Evil that may arise from the abuse of them. And that very many things interdicted in the *Mosaic Law*, are indeed by their own nature, or *per se* [*ἀδιαφορὰ*] indifferent; but directly opposed by God to the Institutes of the *Egyptians*, *Phœnicians*, *Arabians*, to the end that the *Hebrews* might be kept the more remote from *Polytheism* or the Worship of many Gods; is prudently observ'd by *Maimonides*.

But

10.  
to admonish men,  
That the  
Invisible  
God can-  
not be re-  
presented  
by Images.

But besides this Caution, there is another excellent use of this interdict of Images, viz. to admonish men that *God is most remote from our sight and other senses.* The Invisible God is not to be Worshipped by Images, Symbols or Representations. *Te saw not, saith Moses, any similitude in the day wherein the Lord spake unto you in Horeb out of the midst of the fire, lest perhaps being deceived ye might make to your selves any graven Image.* And Seneca (*Nat. Quæst.* 8. 30.) could say of God; *Effugit oculos, cogitatione visendus est.* Also Antiphanes the Philosopher; Ὀφθαλμοῖς οὐχ ὁρᾶται, ὁ δὲν εἶοικε, διότι αὐτὸν ἐκμαθεῖν ἐξ εἰκόνος οὐδεὶς δύναται; i. e. God is not seen by Eyes, He is like to no man; whence no man can know him by an Effigies. And that this was the reason of this Law, is intimated both by Philo, when (*de Legatione*) he said; *Eum qui inaspicius est, in simulacro aut fictili opere ostendere, nefas:* and by Diodorus Siculus, when he said of Moses, *Imaginem statuit nullam, quod non crederet Deum homini esse similem:* And by Tacitus, *Judæi mente solâ unumq; numen intelligunt.* Prophanos qui Deum imagines mortalibus materiis in speciem hominum effingunt. For the same reason *Halicarnensis* and *Plutarch* Affirm, That Numa caus'd all Images to be remov'd out of the Roman Temples;

*Roman Temples ; Quod non sanctum ratus, assimilare meliora peioribus, neq; ad Deum accedi aliter posse quàm cogitatu.* And *Varro* hath left upon Record, That the *Romans* for more than One hundred and seventy Years from the building of their City, Worshipped the Gods *sine simulacro*: adding, that if that wise Custom had been continued, to his days, the Gods would have been observed more Religiously ; and alledging the Example of the *Jewish* Nation to attest that his Sentence ; and at length concluding, That they who first set up Images of Gods for the People, took away fear from their Cities, and put Error in the place of it.

What therefore shall we say of Pictures or Forms of Animals made in flats, or cut in hollows ; are they also by this Precept forbidden, or not ? Certainly this place cannot be interpreted to condemn them. That not all Pictures were Prohibited, may with good reason, and assurance too, be inferr'd from the Ensigns of the *Hebrews* bearing a Man, a Lyon, a Bull, an Eagle, &c. Some Pictures are indeed forbidden, but in other places ; namely all those which Idolaters used in their Superstitious and detestable Worship. *Levit. 26. 1.* To which may be adjoyn'd the Figures cut or engraven upon Metals, and believ'd to be of Power,

11.  
What Pictures fall under this interdict.

after their Consecration with certain Magical Words and Ceremonies, to defend Men and Cities from Invasion of Enemies, Scorpions, Lyons, Serpents, and other hurtful Animals, commemorated copiously by *Maimonides* (*Ductor Dubitant.* part. 3. cap. 37.) Which Opinion the *Græcians* following, call'd such Magical Figures [τετελεσμένα or τελέσματα] *perfect Works*: whence comes the corrupt word of the *Arabians* *Talisman* signifying the same thing. Others call them (as we have before hinted) *σοιχεῖα*, *Principles*, or *σοιχειώσεις*, *Traditions of Elements*. Of these frequent Examples occur in the *Constantinopolitan History*, in the posthume Works of *Scaliger*, in *Gaffarel*, and in our *Mr. Gregories opuscula*.

12.  
That the  
*Christians*  
have not  
thought  
themselves  
indetermi-  
nately ob-  
liged by  
this Law.

That we may come now to the *Christians*; they have believ'd themselves to be oblig'd, neither by other Laws of the *Hebrews* indeterminately, nor by that of having no Graven Images of living Creatures. For such Images and Statues both of Emperors and of private Men renowned for Learning and Wisdom, have been in most Cities extant among them, and are so at this day, without danger of Idolatry; and therefore without offence. And as for Figures painted or engraven; since these were not without difference interdicted even to the *Hebrews*,

*Hebrews*, they have used them more freely, as the Figure of a Shepherd in a Cup or Chalice mention'd in *Tertullian* assures us. Nay, they abstain'd not from the Figure of our Saviour Christ, after the Emperors became Christians: witness, these Three ancient Verses, written by *Prudentius*:

*Christus purpureum gemmanti textus in auro  
Signabat labarum, clypeorum insignia Christus  
Scripserat, ardebat summis crux addita cristis.*

*Christs Figure of bright Gold on Purple born,  
Did the Imperial standard long adorn:  
Drawn upon shields, for Arms his picture stood;  
And on their crests was rais'd a Cross of Blood.*

The same excellent Poet (*in passione Cassiani*) hath transmitted to Posterity, that in the Monuments of Martyrs was express'd in Figures, the manner of their Martyrdom, and what they had so gloriously suffer'd. Long it was notwithstanding before Pictures were admitted into Churches, as appears from the *Eliberin Canon*, and from that so celebrated fact of *Epiphanius*. Longer before Statues and Prominent Images were admitted, nor then without much dispute and opposition; not because they were prohibited by the Law,



but only because they were thought to give occasion to Error; which Reason was indeed, while *Paganism* remain'd, of no little moment.

13.  
What is  
here signi-  
fied by *A-*  
*doration* of  
Images.

Οὐ προσκυνῶσιν αὐτοῖς, *Thou shalt not adore them.* So abundant was the Goodness and Favour of God towards the *Israelites*, that not thinking it sufficient to provide for their defence against the false Opinions, and impious Customs of that Age, for the time they were to live in the Society of their own People; he having a longer prospect, was pleas'd to superad cautions for those of their Nation, who should in future times travel abroad and reside among strangers. For there, since they could not hinder the making, and superstitious use of Graven Images of Animals or Stars; another preservative was requisite to prevent their Infection by the contagion of some evil and absurd Opinion and Institute: and the most powerful Antidote against all Contagion of that kind, was to prohibit to them the imitation of all such *Gestures*, by which that Errour was nourished. The *Hebrew* Word here by the *Septuagint* translated προσκυνῶσιν, is sufficiently general; signifying an Act, not of the Mind, but of the Body, whether done by bowing down the Head only, or by inclining the whole Body, or by bending the  
the

the knees, or by sitting upon the Hams, or (which is a sign of the greatest honour) by falling prostrate upon the Ground. And yet notwithstanding the *Greek* Interpreters had reason on their side, when they rendr'd it by προσκυνεῖν, *adorare*, to adore. For, as among the Peoples of the *East*, Veneration was shewn by various Forms of bending the Body; so among the *Greeks*, and some other Nations, Veneration was generally signified by putting the Hand to the Mouth; which properly is προσκυνεῖν, ἀ νύ [in utero fero, & *Snarvior*] whence κυνέω, which is, *oscular*, I Kiss.

Nor doth the *Latine* Word *adorare* own any other signification, being in truth deriv'd, not from *orare*, to *pray* or *entreat*, but *ab ore quod manus admoveatur ori*, from putting the hand to the Mouth, or kissing the Hand. Which was not unknown to *St. Jerom*, who (in *Apologia contra Rufinum*) saith, *Qui adorant, solent deosculari manum*: nor to *Apuleius*, who interprets *adoratio*, *adveneratio*, to be, a putting the Hand to the Mouth, or kissing the Hand, in token of singular Honour and Veneration. What in an old *Epigram* is, *Ingressus scenam populum Saltator adorat*; is the same with that in *Phædrus*, *jactat basia tibicen*. How ancient this manner of Veneration is, may be learned

from that Expression of *Job* (31. 26) *If my Mouth hath kissed my Hand*, i. e. If I have offended by extraneous Worship. But what hath hap'ned to many other Words, that they remain not in the sense of their Original; nay that in process of time, and by long use, the adoptive sense comes at length to prevail over the Genuine; the same hath been the fate of this Greek word προσκυνεῖν. It began to be used for any Gesture whatever testifying Reverence. And therefore what the Interpreter of *St. Matthew* (8. 2.) calls προσκυνεῖν, *adorare*; the same in *St. Luke* (5. 12.) is πετεῖν ἐπὶ τὸ πρόσωπον, to fall upon the face; and in *St. Mark* (5. 22.) πίπτειν πρὸς τὰς πόδας, to fall at the Feet. sometimes for perspicuity of the sense, one is explicated by the other added, as in *St. Matt.* (2. 11.) πάντες προσκυνοῦσιν, falling down they worshipped: and (*Act.* 10. 25.) προσὺν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, falling upon his Face he shall worship God. Hence it came, that an External thing being referr'd to an Internal, that word is sometimes, though not often indeed, to signify an act of the mind also, as the words θυσιᾶ, *Sacrifice*; προσφορά, *Oblation*; and many other made by time Ambiguous. But in this place doubtless is signified, every act whereby Honour is wont to be demonstrated to Superiours.

riours. For as the *Hebrews* are in *Exod.* (23. 13.) forbidden to use the Names of false Gods, though in common talk: so here they are forbid to give any sign of Honour to Images, *Quocumq; tandem animo id fieret*, as *Moses de Cotzi* (*præcepto vetante* 19.) prudently noteth.

But that by this interdict of bowing the Body to, or before Images, *Strangers-born*, how pious soever, are of right obliged; the *Hebrews* themselves deny, alledging the example of *Naaman* the *Syrian*.

Nor did the ancient *Christians* believe themselves to be thereby obliged *indistinctly*, but only so far as there was in the Testimony of Honour exhibited before an Image, a Veneration of a false God, which is, *per se* & *omni modo* evil: which may be understood from the forecited place in *Job*, from that in the *Acts* (10. 25.) and from the well known History of *Nazianzen*. But in places of Prayer, whether it were lawful to bow their Bodies, in sign of Honour, before the Images of Christ, or of Saints, which the *Greeks* call *χαριὸν προσκύνησιν*, i. e. a sign of Love and Reverence towards men eminent and honourable for Sanctimony; was a question long disputed and not without Seditions in the East. To *Germany* and *France*, this seem'd not to be free from Evil,

14.  
Different  
Opinions  
of *Christi-  
ans* about  
honour ex-  
hibited to  
*Saints* be-  
fore their  
Images &  
Pictures.

or an appearance at least of Evil: as appears from the *Synods* of *Frankfurt*, and *Paris*, which were held in the times of *Charles the Great* and his Children. But yet it is to be remark'd, that in those *Synods* the *Greeks* were more harshly treated, because the *Western* Bishops Interpreted the sentence of the *Greeks* express'd in the Second *Nicen Synod*, in a harder or more rigid Sense, than it was intended, or than the words could well bear: being deceiv'd by the Acts of that *Nicen Synod*, translated into *Latine* so unfaithfully, as that sometimes they exhibited a sense contrary to the *Greek*; which may be observ'd, as in other places, so chiefly in those things which *Constantine* Bishop of *Constantia* in *Cyprus* had spoken about Images. The Errours of which Translation, so far as they concern this question, have been particularly detected, and by comparing the *Latine* with the *Greek* Copy Corrected by the incomparable *Hugo Grotius* (*ad Exod. cap. 20.*) of whom I borrow'd much, and the best of what is here said. But to end this digression; that there was somewhat of danger in this Honour exhibited to the Images of Saints; *St. Augustin* in his time observ'd, when speaking of the Christians, he saith, *Novi multos esse Sepulchrorum & Picturarum adoratores.* At this day the *Greeks* prefer

prefer Pictures to Images, as thinking that in those is less of danger. The *Armenians* abstain'd from both. And as for the *Habessinians*, the most Learned *Jobus Ludolfus* (*Hist. Ethiopic. Lib. 3. cap. 5. num. 82.*) speaking of the singular Honour and Veneration they have for the Blessed Virgin Mother, saith, *Eam tanto prosequuntur affectu, ut parum illis videatur, quidquid Ecclesia Romana in ejus honorem excogitavit: tantum nullas ei statuas erigunt, Picturis contenti.* So that being in all things true *Jacobites*, they follow the example of the *Greeks*, who judged *Pictures* of Saints more innocent than Images. Of the *Muscovites*, who yet boast themselves to be the only true Christians in the world, since they only are baptized, whereas others are but sprinkled; *Olearius* assures us, That they Universally give their Saints and their Images the Honour due to God alone; and that the Vulgar among them place all Religion in the Honours and Veneration they exhibit to Images, teaching their Children to stand with profound respect, and to say their Prayers before those Images for which the Parents have most Devotion. Herein therefore they have degenerated from the *Greek Christians*, from whom they pretend to have deriv'd their Faith, Doctrin, and Sacred Rites,

15.  
The true  
sense of the  
Word *Ido-*  
*latry.*

Ἄνδρες μὴ λατρεύετε αὐτοῖς, *Nor Worship them.*  
If by this Law God permitted not the Honour that was wont to be given to Eminent Men, to be exhibited, I do not now say to, but before Images, or in places where they stood; He thought it more unfit for his People to be permitted to do before Images any of those things, which the Custom of Nations had made proper to the honour of a Divine *Numen*, whether true, or only believ'd to be such. Here the *Hebrew* Word עָבַד is indeed of ample signification, but when spoken with relation to any thing, is wont to be, by the *Greeks* translated as well by δουλέειν, *to serve*, as by λατρεύειν, *to obey*; and sometimes also by λειτουργεῖν, *to Minister unto*. But because, when the same is used of things Divine, the same Interpreters render the sense of it by λατρεύειν, thence sprung up that difference, with the *Latine* Christians, more than the *Greek* use. Otherwise, if propriety be consider'd, there is no more in the Word λατρεύειν, than in the Word δουλέειν; as appears from *Psal.* 2. 11. compared with *1 Thess.* 1. 9. in both which places, what is meant by δουλέειν, is the same that in *Heb.* 9. 4. is meant by λατρεύειν. But where the Writer Treats of things Divine whether truly such, or only thought to be such; there the *Hebrew* Word here used, is

wont



wont to signifie particularly those things, which by receiv'd Custom through all the *East*, and that which after was diffused through all *Græcia*, and wider too, were used in Divine Worship, whether true or false; namely, *Sacrifices*, *Oblations*, and *Incense*. For these properly are the things, which whensoever they are used in honour of any but the true God, the *Hellenists* or *Jews* speaking *Greek*, and as well the Apostles themselves, as Apostolic Writers, following the *Hellenists*, express by *Ἐιδωλολατρεία*, the *Worship* or *Service of Idols*. And in this Apostolic sense, *Idolatry* is, as *Tertullian* describes it, *Quicquid ultra humani honoris modum ad instar divinæ sublimitatis attollitur*.

Now both the Rites of which we have just now spoken, and all bowing before Images are prohibited to the *Hebrews*, because the Precept of throwing down and breaking Images, in Countries not within their Jurisdiction or Dominion had no place; as the *Hebrew Doctors* rightly observe. With whom agrees that in the LX. Canon of the *Eliberin Council*; *Si quis Idola fregerit, & ibidem fuerit occisus, quatenus in Evangelio non scriptum est, neq; invenitur sub Apostolis unquam factum, placuit in numero Martyrum eum non recipi*. Of the same judgment

16.  
Private  
Men among  
Christians  
ought not  
to pull  
down Idols

judgment was St *Austin*, who (2. *Contra literas Petilian*) saith, *Non enim auferenda Idola de terra, quod tanto ante futurum prædictum est, posset quisquam jubere privatus*: And the *African Synod* under *Honorius* and the younger *Theodosius*, which Petitions the *Emperours* to take away the reliques of Idols through all *Africa*.

Εγὼ θεῖμι κύριε ὁ θεός σου, θεός ζηλωτής; *For I am the Lord thy God, a jealous God.* This clause belongeth, not only to this second Precept; but also, and principally to the First: to the Second, so far as that is inservient to the First. By κύριε is signified, *The Supream Lord*; I who have Sovereign Right and Empire over thee. The other, θεός, is for ἰσχυρός, which signifies Strong, Mighty, Potent; appositely, because mention of Revenge immediately follows in the next Comma. Ζηλωτής, is properly impatient of a Rival, as appears in the Law concerning the Jealous Husband (*Numb. 5.*)

17.  
\* That God  
revenges  
Idolatry  
only to the  
third and  
fourth Ge-  
neration:  
and that  
by deliver-  
ing up the  
Posterity  
of Idolat-  
ers into  
miserable  
Servitude.

\* Ἀποδὲς ἀμαρτίας πατέρων ἐπὶ τέκνα, *Visiting the iniquity of the Fathers upon the Children.* The *Hebrew* word here Interpreted by ἀποδὲς, reddens, or rendring, signifies *visiting*, as our Translation rightly hath it; and is usually taken in the sense of *vindicating*: and accordingly by the *Greeks* very often expounded by ἐκδίκησις, to *Revenge*. But here is not treated

treated of all Sins, but of that Sin in particular which is committed about false gods; as appears from the antecedents and the consequents. This sin therefore, as committed against his Divine Majesty, God Revenges, not only in those who have Committed it, but also in their Posterity; namely, by delivering them up into miserable Servitude: which He, by the right of his Supreme Dominion over all Men, can do without any the least injustice. To give Authority to this Explication, we bring that place in *Levit.* ( 26. 39. ) *And they that are left of you, shall pine away in their iniquities in your Enemies Lands; and also in the iniquities of their Fathers shall they pine away with them.* We bring also the example of *Zion*, ( *Lam.* 5. 6. ) *We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our Fathers have sinned, and are not, and we have born their Iniquities, &c.*

<sup>4</sup>Εως τριῖς ἢ τετράρις γενεάς, *To the third and fourth Generation.* Even to the Grandchildrens Grand-children. This is a proverbial speech; used also by *Plato*, *ἕως τετράρις γενεαῖς διαβιβάζει τὴν τιμωρίαν*, he transmits Revenge to the Fourth Generation: And by the Poets,

*Et nati natorum, & qui nascentur ab illis.*

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18. *Toῖς μισοῦσι με, Of those that hate me.* Be-  
 Who are properly said to hate God. *cause properly the Evil touches the Posterity, the Punishment the Parents. St. Chrysostom (Homilia 29. ad 9. Genes.) Nulla pœna plus adfert doloris, quàm si quis ex se natos sui causâ in malis esse videat. And Tertullian: Dedit populi ad talia remedia compulerat, ut vel posteritati suæ prospicientes legi divinæ obedirent.* In Sacred Writ they are said to hate God; particularly, who Worship false Gods: so that *Maimonides* denies, that that kind of speech is found in any other sense.

19. *Kaì ποιῶν ἐν εἰς χιλιάδας, And shewing mercy unto Thousands.* God spake in the plural Number, not to a Thousand, but to Thousands; shewing how much larger God is in doing good, and conferring benefits, than in punishing. This is what the *Hebrews* mean when they say, That the Angel *Michael* [ the Minister of God's Wrath and Vengeance ] flies with but one Wing; *Gabriel* [ The Minister of His Mercy, Love, and Blessings ] with two.

20. *Toῖς ἀγαπῶσι με, To those that love me.* To those that Worship me, and that are therefore call'd *Pious*.

*Kaì τοῖς φυλάσσοσι τὰς ἐντολάς μου, And keep my Precepts.* Who are attent to observe all my Commandments, but chiefly those which

which pertain to the exclusion and extinction of Idolatry and all wicked Superstitions: and who are therefore call'd *Righteous* or *Just*.

## C H A P. IV.

*The Third Precept explicated.*

Οὐ λήψῃ τὸ ὄνομα τοῦ Κυρίου τοῦ Θεοῦ σου.

*Thou shalt not take the Name of the Lord  
thy God, &c.*

**I**N the *Hebrew*, thou shalt not *bear* or *Article*  
carry, namely in thy Mouth; which is <sup>1.</sup> Why it is  
the same with, Thou shalt not *take*, viz. here said,  
into thy Mouth. Here also is, of the *Lord*; the Name  
because by that Title the tremend Majesty of God is best understood. We may of the  
*en passant* observe, that here the manner of Lord, not  
speech is changed. For according to the my Name.  
way of speaking used in the former Pre-  
cepts, it should have been *My Name*; but  
to the *Hebrews* this is frequent, to put a  
*Noun* for a *Pronoun*; as in *Exod.* 23. 18, 19.  
*Genes.* 2. 20. *Numb.* 10. 29. and many other  
places, where the like Translation from the  
first Person to the third occurs.

\* *Ἐν ματαίῳ, In vain*, or (as *Aquila*) rashly,  
or

<sup>2.</sup>  
\* *Perjury*  
interdicted  
chiefly by  
this Pre-  
cept: and

or (as *Philo*) to testifie a Lye. But to omit all other interpretations of these Words, we have the sense of them compendiously expressed in St. *Matthew* (5. 33.) *Thou shalt not forswear thy self*: nor is it to be doubted, but our Saviour Christ in this place urged the very Words of the Law, where the *Syrian* hath put words that signifie, *Thou shalt not Lye in thy Oath or Swearing*. Only this is to be accurately noted, That in this place is treated, not of an Oath taken for Testimony, of which the Ninth Precept was particularly given; but of an Oath *Promissory*, which the words following immediately in the same verse of St. *Matthew* sufficiently declare, ἀποδοῦναι δὲ τῷ κυρίῳ τὰς ὀρκιστάς, *Thou shalt perform unto the Lord thy Oaths*; (taken most certainly from *Numb.* 30. 2.) Ἐπαρκῶν, to *for-swear*, taken in its proper sense, is (as hath been critically observ'd by *Chrysippus*) to make void what thou hast sworn, or not to stand to what thou hast by Oath promised. The weight or hainousness of this execrable Crime, *Philo* wisely sheweth, where he saith; 'That he who commits it, doth either not believe, that God takes care of humane Affairs (which is an Abnegation of Gods Providence, and the Fountain of all Injustice,) or if he doth believe that, he makes God less than any honest Man, whom

‘whom none that designs to assert a Lye,  
 ‘would dare to call in for a Witness of what  
 ‘he knows to be false. *Abenesdras* adds,  
 That in other sins somewhat of commodity,  
 profit, or pleasure is lookt upon, whereby  
 Men may be tempted and carryed away;  
 but in this oftentimes there is not the least  
 commodity or emolument: that other  
 Crimes cannot always be committed, this  
 always.

‘Οὐ γὰρ μὴ καθαίσει ὁ κύριος ὁ θεὸς σε ἢ λαμβάνοντα τὸ  
 ὄνομα κυρίου τοῦ θεοῦ σου ὅτι ματαίω; *For the Lord will*  
*not hold him guiltless that taketh the Name*  
*of the Lord his God in vain.* Here accor-  
 ding to the Greek custome, two Negatives  
 are put for one in the *Hebrew*: and καθαίσειν  
 signifies, *to pass by one as innocent.* So that  
 the sense is, *God will not leave him unpunish-*  
*ed: which is a Figure call’d [λιτότης] an Ex-*  
*tenuation, such as is used in the Gospel of*  
*St. Matthew (12. 31.) Blasphemy against*  
*the Holy Ghost shall not be forgiven unto*  
*men; that is, shall be severely punished;*  
 and in many other places of Scripture. And  
 this sin is even by the Light of Nature so  
 hainous and detestable, that the *Heathens*  
 themselves believ’d, that it was always  
 severely punished by God. *Hesiod* said,

3.  
 Threatned  
 to be se-  
 verely pu-  
 nish’d by  
 God Him-  
 self.



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*Et juramentum, clades mortalibus unde  
Adveniunt, quoties fallaci pectore jurant.*

‘Dire miseries pursue those men, that dare,  
‘Themselves with heart fallacious to for-  
(swear.

In *Herodotus* this Oracle is related.

*At juramento quædam est sine nomine proles,  
Trunca manus & trunca pedes : tamen impete  
(magno  
Advenit, atq; omnem vastat stirpemq; do-  
mumque.*

‘From Perjury a nameless issue springs  
‘With maimed hand and foot ; which yet  
(still brings  
‘Revenge with mighty force ; and doth at  
(last,  
‘Both the whole Race and Family devast.

And the sweet-tongu’d *Tibullus* could say ;

*Ah miser ! Et si quis primo perjuriam celat,  
Sera tamen tacitis pœna venit pedibus.*

‘Ah wretch ! though one his Perjury con-  
ceal,  
‘Vengeance with silent feet will on him  
(steal.  
And

And he had reason; for an Oath is a religious Affirmation, as *Cicero* defines it: μαρτυρία θεῶν ἐπὶ περὶ γὰρ ἀποσπέντε μέν, a Testimony of God upon a doubtful matter, as *Philo*: ὁμολογία μετὰ προσπαράκλησιν θεῶν, an affirmation with an assumption of God for witness, as *Clement* of *Alexandria*: τελευταία πίσις, the strongest Seal of Human Faith, as *Dionysius Halicarnensis*: ὕστατον καὶ ἐχχυρότατον πίστεως ἐνέχυρον, the last and most certain pledge of Faith, as *Procopius*. Wherefore the Ancients, even where a specious excuse might be brought, held themselves religiously oblig'd to fulfill whatsoever they had by Oath promised. Concerning the sanction of an Oath or Vow, consult *Judges* 20. 1. 1 *Sam.* 14. 24, 26, 27. *Joshua* 19. 15. *Psal.* 21. 2, 6, 7, 8.

Now the reason why God threatens to send from Himself dire Punishments upon those who either worship False Gods, or violate His most Holy Name by Perjury, seems to be this; to let them know, that though men may perhaps be ignorant of, or neglect to vindicate these Crimes, yet they shall never escape the certain hand of Divine Vengeance in the end; which many times indeed is slow in lifting up, but always first or last strikes sure and home.

5.  
Why God threatens to revenge Perjury by Punishments inflicted by Himself.

## C H A P. V.

*The Fourth Precept explicated.*

Μνήσθητι τὴν ἡμέραν τῆς σαββάτων,  
*Remember the Sabbath day, &c.*

**I**N *Deuteronomy* 'tis [φύλαξαι τὴν ἡμέραν τῆς σαββάτων] Observe the Sabbath day; and in the *Hebrew* is the like difference: in the latter place *Moses* expounds what is meant by *Remember* in the former, namely *attend* to the Sabbath.

*Article 1.*  
 The pre-  
 cept of  
 keeping  
*holy* the  
 Sabbath,  
 distin-  
 guish'd  
 from the  
 precept of  
*resting*  
 from La-  
 bour upon  
 the Sab-  
 bath; as by  
 the *causes*,  
 so also by  
 the *times*.

Ἀγιάζειν αὐτήν, *to sanctifie it*; viz. by a glad and grateful recordation of the Worlds Creation by God. For most true is the Sentence of *Rabbi Judah Barbesathel*, and *R. Ephraim in Keli Jacar*, that in these words one thing is Commanded, and another in the following. The *keeping holy* of the Sabbath day, hath for its true cause the Creation of the World: the *Rest* from Labour, the *Egyptian* servitude. That extends to all mankind: this to the *Hebrews* only, *Exod.* 31. 13. Which is the Judgment also of *Irenæus* (*Lib.* 4. c. 30.) and of *Eusebius* (*1 Histor. c.* 4.) And thus may we best explicate that of *Genesis* 2. *God blessed*

*bleſſed the Seventh day and Sanctified it;* which the *Hebrew* Maſters will have to be ſpoken by [*μετ' ἄντα*] *anticipation*, as if *Moses* ſhould ſay, that this Ceſſation of God from His work of Creation was the cauſe, why after in the time of *Moses* the Celebration or Sanctification of the Seventh day was ordained. But the righter interpretation is that, which diſtinguiſhes the precept of keeping holy the Sabbath, from the precept of reſting from Labour, as by the cauſes, ſo alſo by the times. And to this difference *Moses* himſelf ſeems to have had reſpect, when in *Duternomy* to theſe words, *Obſerve the Sabbath day to ſanctiſie it*, he adds, *as the Lord thy God hath Commanded thee*; namely long ago from the very beginning of the World, as *Grotius* conceives; or, as *Selden*, from the time when the *Iſraelites* were encamp'd in *Mara* (a part of the *Wilderneſs* ſo call'd from the brackiſh bitterneſs of the Waters) where the obſervation of the Sabbath was firſt inſtituted, about forty days before that inſtitution was renew'd in the *Decalogue*. For he refers the firſt word of this Precept (*Remember*) to the firſt Sabbath there inſtituted. And true it is, that the firſt Sabbath was celebrated by the *Iſraelites* in their tenth Manſion or encamp- ing in *Aluſh*, part of the deſert of *Sin*. They

came from *Elim* into the desert of *Sin* upon the Fifteenth day of the Second Month from their beginning to march. Six days *Manna* was gathered, and one the Seventh the People Sabbathized. So that the first observation of the Sabbath fell upon the 22. day of the same Month; which being the Second Month from their Exit out of *Egypt*, was after named *Jiar* (for the names of the Hebrew Months were then unborn) and that 22. day of this Month answers to the 23. of May in the Julian year. The *Seder Olam* makes this Month *Hollow*, i. e. of but Twenty nine days; not *Full*, i. e. of Thirty days. Whence in computing the *feriæ* or Holy days of these Months, there hath risen up a discrepancy of one day betwixt that *Chronicon*; and the *Talmudist's*. But that alternate distinction of Months, as our most Excellent Chronologist *Sir John Marsham* (*in Chronic. Canon. pag 184.*) observes, doth not well agree with the antick Chronology of the *Hebrews*.

2.  
The different interpretations of *Grotius* and *Selden*, of the word *Remember*, reconcil-  
ed.

How then shall we reconcile these two different opinions concerning the respect of the word *Remember*, the one asserted by *Grotius*, the other by *Selden*? By granting, that the Precept *de observando Sabbato*, in commemoration of the *Ægyptian* Servitude, was first given to the *Israelites* in *Mara*,  
and

and a little after renewed at the promulgation of the *Decalogue*, as pertinent particularly and only to them; and consequently that so far *Selden* is in the right: but that the institution of the *Sabbath* in grateful memory of the Worlds Creation by God, wherein all Mankind were equally concern'd, was as ancient as the World it self, and extended to all Nations universally; and therefore *Grotius*, who seems to have consider'd this general institution and the cause of it, is so far in the right too. For,

That some knowledge and veneration of the Sabbath was by Tradition of highest antiquity derived to other Nations beside the *Hebrews*, and remain'd among them for some ages; *Clemens Alexandrinus* (*Stromat. l. 5.*) and *Eusebius* (in *Præpar. Evang.*) have clearly shewn, as by other Testimonies, so particularly by the Verses of *Hesiod*, where [*ἑβδομὴν ἡμέραν ἡγίασαν*] the Seventh day is call'd *Holy*. And in *Josephus*, *Philo*, *Theophilus*, and *Lucan*, are places that manifestly attest the same long-liv'd Tradition.

3.  
Testimonies of the Sabbath observ'd anciently by Gentiles also.

And upon this account it was, that the Primitive *Christians*, who believ'd that by *Christ* all things were reduced to the same State wherein they had been constituted from the beginning, Piously celebrated the Sabbath day.

4.  
Why the primitive Christians held their Assemblies upon the Sabbath day.

Sabbath, and therein held their Solemn Assemblies, in which the Law was publickly read and expounded, as appears from that of the *Acts* 15. 21. Which Custom flourished until it was antiquated by the *Laodicean* Synod, which judged it more convenient and profitable to Christians, that instead of the Law, the Gospels should be upon that day read to the People assembled. So Sacred in those more Pure and Pious times was the memory of the Sabbath originally instituted, that Men might with glad and grateful hearts acknowledge and celebrate with Praises the Infinite Wisdom, Power, and Goodness of God shewn in the Creation of the Universe; that they equall'd the Sanctity thereof to that of the Lord's day consecrated to the perpetual remembrance of that greatest Seal of our Faith, and pledge of our hopes, the Resurrection of our Redeemer from the dead. Hence *Balsamo* most appositely said; Ὡς δὲ τῆς ἁγίων πατέρων ἐξισώθησαν διόλου καὶ τὸν ἡμετέραν καὶ κυριακῆς τὰ σάββατα, i. e. *By the Holy Fathers the Sabbath days were held in all respects equal to the Lords days.* Hence also *Gregorius Nyssenus* calls these two days *Brethren*, as worthy of equal Veneration and Solemnity: and the Ancient Book of the *Constitutions of Clement* (l. 7. c. 24.) gives this in Precept; *Diem Sabbatti & di-*



*em Dominicam festas habete, quoniam illa Creationis, altera Resurrectionis memoriae dicata est.* Nor was it from any other cause, That by the most ancient Church was introduced the Custom of *not fasting* upon the Sabbath, because it was a day of joy and gladness: as appears from the Epistle of St. *Ignatius ad Philippenses*, where he saith, *Si quis aut Dominicâ aut Sabbato jejuset, excepto uno Sabbato, is Christum occidit.* The same may be inferr'd from that memorable place in *Tertullian* (*advers. Marcionem*) *meminerat enim & ille hoc privilegium donatum Sabbato à primordio, quo dies ipse compertus est; veniam jejunii dico.* Where we cannot but observe, that this Custom is deduced from the beginning of the World. From the same reason it came, that *Constantine* the Emperor, permitting to Christians the free use of their Worship, at the same time forbad their being compell'd to appear before any Tribunal or Court of Judicature upon the Sabbath, no less than upon the Lords day: which Edict is yet extant in *Eusebius*.

These things being known are sufficient to refute those who think that [*μὴν σαββάτων*] <sup>s</sup> The Lords day not Surrogated into the place of the Sabbath; of which mention is no where made by Christ, no where bath.

where by any of the Apostles. And St. Paul, when (*Colossi. 2. 16.*) he saith, that the Christians are not to be condemned for their Sabbaths and New Moons; sheweth plainly, that they are free from that Law of resting from labour, which liberty would signify nothing, if, the Law remaining, the day were changed. That the Christians therefore appointed and held their Assemblies upon that day, wherein their Lord had risen from the dead; was not from any Precept either of God, or of the Apostles, but they did it by vertue of the liberty granted to them, and by voluntary consent among themselves. And to violate such Consent, after it hath passed into a Custom, is not the part of men living in Society. But this Custom obliged not to rest from labour, farther than was necessary to the holding their Assemblies.

6.  
why the  
Greeks  
and Latins  
use the  
word *Sabbata*, not  
*Sabbatum*.

Having thus briefly shewn the difference betwixt the Precept instituting a Sabbath in memory of the Creation, which was from the beginning given to Adam and his whole Posterity; and the Precept given particularly to the *Hebrews*, both in *Marah*, and soon after at the promulgation of the *Decalogue*, whereby they were obliged to celebrate the Sabbath, by resting from dayly labours, in remembrance of their redemption

redemption from the *Ægyptian* servitude; and assigned to each its proper cause and time: it will not perhaps be impertinent, if we subjoin a line or two concerning the Word *Sabbata* here used in the plural number. This Word among the Greeks is listed in the Catalogue of those, which tho' pronounced in the number of Multitude, are yet notwithstanding often contented with the signification of Unity. And so is it often found in the *Greek Pentateuch*; so also in *Mat.* 12. 1, 5, 10, 11, 12. and c. 28. 1. in *Mark* 1. 21. and 2. 23, 24. in *Luke* 4. 16. On the contrary *St. John* every where speaks it in the singular, as do also the Greek Interpreters of the other books *extra Pentateuchum*. The *Latines* often express it, as here, in the plural. So *Horace*, *Sunt hodie tricesima Sabbata*; and *Juvenal*, *Quidam sortiti metuentem Sabbata Patrem*.

Ἐξ ἡμέρας ἑξῆς, καὶ ποιήσεις πάντα τὰ ἔργα σου, Labour upon Six days of the Week, not commanded, but only permitted.  
*Six days shalt thou work, and do all thy works.* Here now begins that Constitution which is not common to all Mankind, but proper to the *Hebrews*. And what is here spoken in the Imperative, and in the Future, which is often taken for the Imperative hath not the force of a Command, but the sense only of *suffering* or permitting. For lest the Modes might be too much multiplyed,

it

it hath seem'd good to almost all Nations to expresse the sense of Permitting, as also of Praying, with the same sound, with which they expresse the sense of Commanding: as, for Example, *sequere Italiam ventis*, in *Virgil*; and *ubi nos laverimus, si voles, lavato*, in *Terence*; and *ἡμετέρας, ὑγιαίνουσας μέμbras*, *Ure hæc cremaq; membra*, in an old Greek Tragedy. By *ἔργα* here are signified all sorts of Work, by *Cicero* (*de legibus* l. 2.) call'd *famula opera*; *Ferii jurgia amovento, eaq; in famulis operibus patratis habento*: and by *Tertullian*, *Humana opera quotidiana*, whatsoever men commonly do in their ordinary vocations or daily business.

8.

Why God  
fixed the  
Sabbath  
upon the  
Seventh  
day.

Τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα κυλεῖται τῷ θεῷ σε;  
*But on the Seventh day is the Sabbath of the Lord thy God.* The Seventh day is Dedicated to God from the beginning. And wisely do *Maimonides* and other *Hebrew Masters* distinguish the Cause why rest or quiet was commanded, from the cause why it was commanded upon this Day. The former cause is exprest in *Deuteronomy* plainly to be, because the *Israelites* lately freed from the *Ægyptian* slavery by Divine help, ought to remember and consider how hard and grievous Servitude is, and therefore to treat their Servants and others subject to their Command with humanity and clemency;

mency; as *Dido* in *Virgil*, *Non ignara mali miseries succurrere disco*. The latter is declar'd in this place, where it is signifi'd, that when any day might have been taken for rest or vacation from Labour, this was chosen by God, because from the beginning it had been dedicated to joy, and the grateful commemoration of the Worlds Creation by Him; and because upon the same day God had finish'd all things, and ceas'd from Creating, whence the Seventh day deriv'd the Name *Sabbath*.

οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, *Thou shalt not do every work therein*. God by many Words inculcates this Precept concerning the Sabbath, that by the perpetual observation thereof might be impressed upon the minds of all, a firm knowledge that this World was not from Eternity, but made by God, which is a strong inducement to the Veneration of the Omnipotent Creator, as on the contrary, the belief of the Worlds Eternity, is the way to Impiety and down-right Atheism.

καὶ ὁ υἱός σου, καὶ ἡ θυγάτηρ σου; *Thy Son and thy Daughter*. He understands those, who by reason of their Minority have not yet attain'd to knowledge of the Law; whom their Parents ought to restrain from working upon the Sabbath. For they that are

9.  
Why he by many words inculcated this Precept.

10.  
Who are to be understood here by *Thy Son and thy Daughter*.  
of

of more advanced Age and understanding, are by the Law bound for themselves; as likewise in the Law of Circumcision.

11.  
Humanity  
of Masters  
towards  
Servants  
here inti-  
mated.

Ὁ παῖς σου, καὶ ἡ παιδικὴ σου; *Thy Man-servant and thy Maid-servant.* This is [*ἐνφρατισμός*] a kind and courteous way of speaking, much used by the *Greeks* to their Servants, and in imitation of them by the *Latins*, who with like softness and humanity call'd their Men-servants, *Pueros*, as hath been of old noted by *Servius* upon that of *Virgil*, *Claudite jam rivos pueri.* Hence the names of Ancient Men-servants, *Marcipor*, *Quintipor*, &c. So *Epicurus* call'd his Servants Friends, as *Seneca* (*Epist.* 107.) observes, who in imitation of him, saith of them (*Epist.* 47.) *Servi sunt? imò homines. Servi sunt? imò contubernales. Servi sunt? imò humiles amici. Servi sunt? imò conservi, si cogitaveris tantundem in utroq; licere fortunæ.* Than which he could have said nothing more becoming his great prudence and erudition. Hence also were Masters call'd *Patres-familias*, and Mistresses *Matres-familias*, that by the very Name they might be admonished of humanity. And this Precept obligeth Masters, not only not to injoyn labours to their Servants of either Sex, but not to suffer them to work upon the Sabbath.

Ὁ βέξ σε, καὶ τὸ ὑποζυγίον σε, καὶ πᾶν κτῆνος σε; 12.  
*Thy Ox, and thy Ass, and every Beast of* Some  
*thine.* Observable here is the great Cle- goodness  
 mency of God, who by this Law requires and mercy  
 some goodness and mercy to be exercised to be exer-  
 even to brute Animals, that he might re- cised also  
 move Men the farther from cruelty toward toward  
 each other: and to confirm this mild Pre- Brutes, by  
 cept, the like is given in *Deuteron. 5. 4.* this Pre-  
 The cept.  
 same reason is urged by *Porphyry* [*στοχῆς τῶν*  
*ζώων*] of Abstinence from eating of the flesh  
 of Animals. Hence also was the slaughter  
 of a Plowing Ox prohibited by a Law  
 common to the *Phrygians, Cyprians, Atticks,*  
*Peloponnesians, and Romans,* as we find Re-  
 corded by *Varro, Pliny, Columella, Porphyry,*  
*Ælian, Vegetius* and others. The *Atheni-*  
*ans* made a Decree, that a Mule should be  
 fed at the Publick Cost, which worn out by  
 Labour and Age, used to accompany other  
 Mules drawing burdens: and banished a  
 Boy for putting out the Eyes of little Birds,  
 taking it for a sign of a mischievous and  
 cruel disposition in him. *ὑποζύγια* are, besides  
 Oxen, Asses, and Mules, which also were  
 used to the Yoke. *κτῆνη*, Beasts, as well Dogs  
 as other quadrupeds. But these words are  
 by the *Greek Interpreters* Translated hither  
 from *Deuteron. 5.* for in the *Hebrew* is  
 found only one general Name, signifying all  
 mute



mute Animals whatsoever: which the Greeks render sometimes by κτήνη, *Beasts*; sometimes by τετραπόδα, *Four-footed* Living Creatures, and sometimes (from the sense of the place) θηρία, *wild Beasts*.

<sup>13.</sup>  
Who is  
here meant  
by The  
Stranger  
that is  
within thy  
gates.

Καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί: *And the stranger that is within thy Gates.* Of *Profelytes* there are (as we have often hinted in the former part of this disquisition) two sorts; *some*, who subjected themselves to the whole *Mosaic Law*, that they might be participant of the right of Marriages and Honours among the Holy People: *others*, who though of forreign blood, were notwithstanding permitted to dwell among the *Hebrews*, so long as they Worshipped one God, and observ'd the perpetual and common Laws of all Nations, together with the additional Laws interdicting incestuous Copulation, and eating of Blood; of both which we have spoken profess'dly in the Precepts of the Sons of *Noah*. Now it is of this *latter* kind of *Profelytes* (as *Abenesdras* noteth) that the Precept here speaks, such as had not admitted the Seal of *Circumcision*, and whom *St. Luke* (*Act.* 17. 4.) rightly enough calls [σεβειμένους ἑλληνας] *devout Greeks*, because the *Hebrews* used to call all Gentiles *Greeks*.

<sup>14.</sup>  
\* Why the  
Stranger  
was by this  
Law oblig-  
ed to ab-  
stain from  
Labour  
upon the  
Sabbath.

\* Here it may be inquir'd, Why such a stranger or *Profelyte*, though not oblig'd by other

other Laws of *Moses*, as appears from *Deuter.* (4. 2.) was yet bound to keep this of resting from Labours upon the Sabbath. The reason is this; if while the *Hebrews* rested, strangers had been permitted promiscuously to work and dispatch their businesses; they would have diverted the stream of gain and profit from the Natives; which was repugnant to Justice and Equity. *παροικῶν* is to the Latines *Incola*, a Sojourner, one that fixeth his Seat in a Soil not Native to him. Thus in the Gospel of *St. Luke* (24. 18.) *παροικεῖς*, thou art a *Pe-regrine* or *Stranger*.

Ἐν ᾗ ἡμέρᾳ ἐποίησε κύριος τὸ ἕρπον καὶ τὴν γῆν, καὶ τὴ θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς; For in Six days the Lord made Heaven, and Earth, and the Sea, and all things that are in them. A brief description of the Universe, as in *Acts.* 4. 24. At first the Earth was rude and without Form, ἰλύς, *mud*, to the *Phænicians*, intermixt and overwhelm'd with waters, which is call'd ἄβυσσος, the *abyss* or bottomless Gulph. Of these God made the Earth dry Land, gather'd together the Seas, and distinguish'd the Air into two Parts, the Superior or *Ætherial*, wherein he placed the Stars; and the Inferiour, which surrounds the *Terraqueous Globe*: then to this lower Air, to the Earth, and to the Waters he ad-

15.  
Why God  
made the  
Universe  
in Six days:

ded their proper Animals; and particularly to the Earth he affix'd Herbs, Trees, &c. and in fine, He made Man: And all in Six days, though He could have made them in one Moment, that He might by His Example, teach Men to act with counsel and deliberation, and [συνεχόμενος βραδύως] to hasten slowly.

16. *Καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ; And he rested upon the Seventh day.* The sense is taken from *Genes. 2. 2.* By κατέπαυσε, *requievit*, is signified, not that God was weary with working, whereof the Divine Nature is incapable; but that He *ceas'd* from Creating, or put an end to all His Works: converting Himself to the survey and contemplation of the most beautiful World He had newly rais'd and made out of Nothing; as *Philo* excellently observes. From Gods Example the *Hebrews* also were commanded to devote this day to pious Contemplation, and the learning and commemorating Sacred things. Of which pious Custom there remains an ancient Testimony in *2 Kings, 4. 23.* and the number Seven was call'd ἑπτάς, more anciently σπτάς, from σπένδαλ, Worshipping.

17.  
\* How the true Seventh or Sabbatical day was first made known to the Hebrews.

\* Concerning this Seventh-day, by *Philo* (*Lib. de vita Moysis*) call'd [τὸ κόσμου γενέθλιον] The Worlds Birth day, various are the Opinions

nions of the *Jewish* Masters. Some think that the Septenary period of days was first Instituted by *Adam*, and began from the six days of the Creation. Others affirm, That *Seth* found out the way of computing the flux of time by Weeks, Months, and Years. But however disputable this Question be, highly probable it is, That *Philo* hit the white of Truth, when he observ'd, that the true Seventh or Sabbatical Day came first to be known to the *Hebrews* from the Miraculous cessation of *Manna* to rain upon that Day : whence 'twas easie for them to understand, what day in the weekly Circle of Seven Days ought to be reckon'd the *Seventh* from the Creation, which was altogether unknown to them before.

The same most Learned and wise Jew, treating [*πεὶ κοσμοποιίας*] Of the Making of the World, and of the Number *Seven*, saith, That this Number hath been held of singular honour by the more Illustrious of the *Greeks* and *Barbarians*; who were versed in Mathematick Studies. And certainly the *Aegyptians* were the most Ancient Masters of the Mathematicks, by whom, both *Pythagoras* and *Plato* being taught, have very subtilly Philosophiz'd concerning the power and dignity of the *Septenary* Number in general, which the *Greeks* call *ἑξάγωνον*. 'This

18.  
The honour of the number *Seven*, deriv'd from the *Aegyptian* Mathematicians.

'Number (saith *A. Gellius* from old *Varro*)  
 'makes in Heaven the *Septentriones* or  
 'Charles's wain, and lesser Constellation of  
 'the same Name; also the *Pleiades*, and the  
 'Seven *Planets*. Nor doth the *Zodiac* want  
 'Characters of that noble Number. For in  
 'the seventh sign is made the Solstice from  
 'Winter, or the shortest Day in the year, and  
 'again, from the Summer Solstice in the  
 'seventh Sign is made the Winter Solstice.  
 Both *Equinoxes* are confin'd to a Seventh  
 Sign. Whence in the Sacred Rites of *Osiris*,  
 a little before the Winter Solstice, *Plutarch*  
 tells us (in *Iside. pag. 372.*) the *Ægyptians*  
 used to lead a Cow Seven times about the  
 Temple, because the Course of the Sun from  
 Solstice to Solstice is finish'd in the Seventh  
 Month. And they affirm, That all the great  
 dangers of the Life and Fortunes of Men,  
 which the *Chaldeans* call *Climactericks*, hap-  
 pen in *Septenaries*: of which abstruse Ar-  
 gument *Clemens Alexandrinus* (*Stromat.*  
*l. 6. pag. 685.*) and *Macrobius* (*in Somn.*  
*Scipionis*) have written copiously, and with  
 no less assurance, than if they had certainly  
 known that there are such Climacterical  
 Mutations of human Life. In Sacred things  
 also, in Purifications, Invocations, and other  
 religious Rites, the *Septenary* Number hath  
 been esteem'd of singular vertue and solemn  
 observa-

observation. Whence *Apuleius* describing the manner and ceremonies of his preparation for the Worship of *Isis* (*Metamorphos.* l. 9. *Initio*) saith, *Me, purificandi studio, marino lavacro trado, septies submerso fluctibus capite; quod eum numerum præcipuè Religioni aptissimum divinus ille Pythagoras prodidit.* And *Virgil* (*Æneid.* 6. vers. 645.) testifies that *invocations* also were to be Seven times repeated.

——— *Longa cum veste Sacerdos  
Obloquitur numeris Septem discrimina vocum.*

Of the Septenary Number of Days, they observe, That the monthly Course of the Moon is performed in four times Seven, *i. e.* in Twenty eight days; that the Birth of Infants depends very much upon the power of this Number: and they observe the first Seven days, the Fourth week, and the Seventh; as *A. Gellius*. And from the *Scholiast* upon *Aristophanes* we learn (in *Plut.* p. 107.) that by the *Athenians* some certain days of every Month, besides other Feasts or Holy-days, were Consecrated to some Gods particularly; as the New-moon, and the Seventh to *Apollo*, The Fourth to *Mercury*, the Eighth to *Theseus*. The same was long before taught by *Hesiod* in this distich:

19.  
The Sep-  
tenary  
number of  
days ob-  
serv'd by  
Gentiles in  
their Feasts

*Primum prima, quarta, & septima dies sacra est:  
Hæc enim Apollinem auri-ensem genuit Latona.*

20.  
The Number Seven  
of solemn  
respect in  
the Mosaic  
Rites & in  
other My-  
steries.

In the *Mosaic* Rites also the Septenary Number is solemnly respected. In the Consecration of the Altar, Oyl is Seven times sprinkled upon it: in Seven days the Consecration of Priests is Consummated: in the Expiation of Sin committed through ignorance, the blood of the Bullock is sprinkled by the Priest Seven times before the Mercy-seat (*Levit. 16. 15.*) A woman that hath brought forth a Male Child, is unclean Seven days: She that hath brought forth a Female, is unclean twice Seven. A man unclean by touching a dead Corpse, is expiated upon the Seventh day. In the purification of a *Leprous* Man, Seven aspersions, and Seven days are Ordain'd; and accordingly *Naaman* wash'd himself Seven times in *Jordan*. *Job* offer'd for his friends Seven Bulls, and as many Rams. *Balaam* built Seven Altars, and prepared Seven Bullocks, and Seven Rams. Seven Priests founding Trumpets went Seven times round about *Jericho*, and on the Seventh day the Walls thereof fell down. Just so many Priests founded with Trumpets before the *Ark*, and an equal number of Bulls and Rams were



were offer'd in Sacrifice. *Ezechias* also offer'd Seven Bulls, Seven Rams, Seven Lambs, and Seven Hee-goats (2 *Chron.* 29. 21.) In *Ezechiel* (39. 9.) Arms and Weapons are commanded to be burnt with fire Seven years: and the Land purged in Seven months; and (*Chapt.* 43. 25.) the Altar is in Seven days expiated. *Daniel* numbers the times by *Hebdomadas*. In the *Apocalyps*, the Book is seal'd with Seven Seals, the Lamb hath Seven horns, Seven Eyes, which are the Seven spirits of God; and to the Seven Angels are given Seven Trumpets, and Seven Phials. In a Word, in *Mysteries* this Number as the most perfect; hath always been preferr'd to all other.

But the most celebrated, and to our present enquiry the most pertinent, is the *Septenary Cycle* or round of days, or the *Seventh day* in the weekly periods of days perpetually recurrent; such as is the *Sabbath* of the *Jews*. The *Ægyptians*, the most ancient computers of times, are reported by Authors of good Credit, to have deriv'd the weekly Circle of days from the number of the Planets, and to have propagated that account of time, together with their *Astrological Discipline*. For *Herodotus* recounting the noble Inventions of that mighty Nation, saith (*in Lib.* 2. c. 82.) *Alia etiam ab*

21.  
The weekly Circle of Days, deriv'd by the *Ægyptian* Astrologers from the Seven Planets.

*Egyptiis inventa sunt: quis Mensis, & quis Dies cujusq; sit Deorum: & quo quis die genitus, qualia sortietur, & quam mortem obiet, & qualis existet. Quibus rebus usi sunt ii qui è Græcis in poesi versabantur.* Where *Dies Deorum* are the days of the Week, denominate from the VII Planets: for in the Genethliac Art of the *Egyptians*, they obtain the name of Gods, and every Planet hath his peculiar Holy-day assign'd to him: and therefore *Dio Cassius* the Greek Historian (*lib. 36. pag. 37.*) said truly, *Quòd verò dies assignantur Septem Planetis, id certè inventum est Egyptiorum.*

22.  
Bede's reason why in the planetary denomination of the Seven days of the week, the natural order of the Planets was not observ'd.

But in the denomination of the Seven days, they have not observed the order of the Planets, that is in the series of the celestial Orbs. Whereof various Writers have excogitated various causes. Of all these; the reason given by our Venerable *Bede* seems to be the most simple, and therefore the best. "The Gentiles (saith he, *de Temp. ratione cap. 6.*) though that they by "good right consecrated the first day to the "Sun, because it is the greatest Luminary; "the second to the Moon, because it is the "second Luminary. Then by an ordinate "alternation, they made the first Planet from "the Sun, Mars; president of the third day, "the first from the Moon, Mercury, Lord of "the

"the fourth; the second from the Sun, *Jupiter*, ruler of the fifth; the Second from the Moon, *Venus*, Lady of the sixth; and the third from the Sun, *Saturn*, governour of the Seventh.

Now because this *Saturn* was by Astrologers imagined to be a sad, ill-natur'd, and malignant planet; therefore the *Seventh* day, in which he ruled, hath been accounted a black and unlucky day (forsooth) and unfit for business and the performing of any work, and so set apart for leisure and rest. Nor have *Orpheus* and *Hesiod* doubted to propagate this precarious and superstitious Doctrine. To which *Tacitus*, writing of the Jews, seems to have respect in these lines: *Septimo die otium placuisse ferunt; quia is finem Laborum tulerrit. Alii honorem cum Saturno haberi; seu quod è septem sideribus (queis mortales reguntur) altissimo orbe, & præcipua potentiâ, stella Saturni feratur; ac pleraq; cælestium vim suam & cursum per septenos numeros conficiant.*

But whatever was the reason that induced the Egyptians to assign the Seventh day to *Saturn*, we have none to doubt but that this Planetary denomination of the days, though not received into use by the *Grecians* till many Ages after, is originally of remotest

23.

Why *Saturn* was made Lord of the Seventh day.

24.

The Antiquity of the planetary denomination of the Seven days: and conclusion of this chapter.

most antequity, equal to that of Astrology it self, and to the age of *Mercury* the first, who taught the *Egyptians* the art of computing the year and times. For beside the auctority of *Herodotus* and *Dio Cassius* above-cited, we have that of *Plato* also; who (in *Phædro*) introduces *Socrates* speaking of the *Egyptian Theuth*, i. e. *Mercury*, these words, Τῶτον ποτὶν ἀριθμὸν τε καὶ λόγισμὸν εὐρεῖν, καὶ γεωμετρίαν καὶ ἀστρονομίαν, ἐν δὲ πηλείας τε καὶ κυβίας, &c. that is, "That he first invented numbers and computation, and Geometry and Astronomy, and the Games of Cockle-blanc and Dice. Nor are there wanting some of the *Rabbins* themselves, who have granted that this denomination of the days was in use among the *Gentiles* before the Decalogue was given. And *Chæremont* in *Porphyry* (*de Absteminita*) affirms, that the *Egyptian* Priests, in their purifications observ'd the Seventh days. We may therefore acquiesce in this persuasion, that the weekly Cycle of days was taken from Mathematick discipline, and from the most secret treasury of *Egyptian* Antiquity: but that the sacred observation of every Seventh day, and the Feast of the Hebdomadical Sabbath, constituted by this *Mosaic* Law, in memory of the *Egyptian* servitude, was now first receiv'd into the Religion of the *Hebrews*;

*Hebrews*; as also that this their Sabbath was by the miracle of *Manna* ceasing to rain down upon that day, fixt upon the true Seventh day from the Creation, which God had from the beginning sanctified. Nor is it to be doubted but that this Precept of keeping holy the Sabbath day, was *peculiar* to the *Israelites*. For God himself was pleased to say (*Exod.* 31. 13.) *it is a Sign betwixt me and you in your Generations; that ye may know that I am the Lord who sanctifie you. Ye shall therefore keep the Sabbath; for to you it is holy.* Nor will the *Masters* allow it to have pertained to the *Gentiles*. Some exempt even *Profelytes* of the House from the obligation of this Precept; but how that exemption can be brought to consist with those words of the Law [*Καὶ ὁ ἀλλοτρίος ὁ περιπατῶν ἐν οἴσιν*] *and the stranger that is within thy Gates*, I see not.

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## C H A P. VI.

*The Fifth Precept explicated.*

Τίμα τὸ Πατήρ σου καὶ τὴν μητέρα σου &c.

*Honour thy Father and thy Mother, &c.*

## Article

## 1.

That this Precept was anciently observed by the Egyptians, the Pythagoreans, and

**T**HAT this Precept ( among those that are as it were imprinted upon the mind of man by Nature, and Legible by the light of right reason, not the least ) was first given to the *Israelites* in *Marah*; we have the Authority of the *Babylonian Gemara*, where ( *in titulo Sanhedrin. cap. 7. sect. 5.* ) we read; *Decem præcepta acceperunt Israelitæ, in Mara: Septem quæ Noachidarum fuere; jam vero adjecta sunt Judicia, Sabbatum, & parentum honos.* That it obtain'd among the *Egyptians* also, and was by them placed next after the Precept of divine Worship; is evident from the funeral Apology used among them, wherein the *Libitinaris* personating the defunct, saith, τὰς τὸ σῶμα μὲν γενήσας ἐτίμων ἀντί, that is, *I have ever honour'd those who begat my body.* And that the same was taught also in the School of *Pythagoras*, who learned all his Doctrines from the *Egyptian Priests*; is equally manifest from the

the Golden Verses, where immediately after the precept of Worshipping the Gods follows, τὸ τε Γονεῦς τίμα, and honour thy Parents.

But long before the days of Pythagoras was this Law placed in the Temple of Ceres Eleusinia, if we may confide in the testimony of Porphyry, who (from Hermippus) in *De Abſtinentia*, p. 1. and 399. ſaith, as St. Jerom hath tranſlated the place (Jovinian. l. 2. p. 528. *Xenocrates Philoſophus de Triptolemi legibus apud Athenienſes tria tantum præcepta in templo Eleuſinæ reſidere ſcribit: honorandos Parentes, venerandos Deos, carnibus non veſcendum.* And Socrates in *Xenophon*. (*Memorabil. l. 2. p. 743.*) ſaith, *Civitas ingrati- tudinis alterius rationem non habet, neq; datur actio in eam: verum ſi quis Parentes non honorâ- rit, & actio adverſus eum ſcribitur, & Magi- ſtratum capeſſere non permittitur.* For, in the [*δοκιμασία*] inquisition made into the manners and life of thoſe who were to be admitted to Magiſtracy, they were interrogated firſt, if they were deſcended for three generations at leaſt on both ſides from *Athenian* Citi- zens? and Secondly, if they had duely ho- nor'd their Parents? Becauſe he that is im- pious toward his Parents, cannot be judged pious toward his Country. Nor toward God neither, ſaith *Menander* in this diſtick,

<sup>2</sup>  
the *Athe-  
nians.*

*Qui*



*Qui patrem incilat, voce maledicit patri:  
At in hoc se parat ut ipsi maledicat Deo.*

3.  
Honour  
and rever-  
ence given  
by the E-  
gyptians  
even to  
the dead  
bodies of  
their Pa-  
rents.

To return to the *Egyptians*; doubtless the Sons among them shew'd all Signs of filial respect and honour to their Fathers while they lived, since they piously venerated them even after their decease, and paid a kind of religious reverence to their dead bodies, to that end preserv'd by precious Embalmments; as if death could not cancel their bonds of gratitude, nor fate extinguish their Sentiments of natural piety. Whence that honourable testimony given of them by the Prince of *Antiquaries*, *Diodorus the Sicilian* (*lib. 1. pag. 58.*) *Sanctissime receptum est inter Egyptios, ut appareant Parentes aut Majores, ad eternam habitationem translatos, impensius honorasse.* Whereto he adds, that it was Lawful for them, in case of necessity to pawn the dead bodies of their Parents: but those who redeem'd them not, were punish'd with highest infamy and contempt during life, and after death with privation of Sepulture.

4.  
Other Na-  
tions also  
honour'd  
Parents.

Nor were the *Egyptians* the only Nation that taught and urg'd obedience and honor to Parents, from the dictates of Nature. For the grave *Plutarch* (*de Philadelphis*) saith,  
*Omnes*

*Omnes dicunt atq; canunt, primum ac præcipuum honorem post Deos, Parentibus destinasse & Naturam, & Naturæ legem.* Nor is there in the whole World any People so Barbarous and Savage, but by mere natural instinct they understand, that honor and reverence are due to Parents.

Wisely therefore did *Philo Judæus* account this Precept now confirmed at the promulgation of the Decalogue, the last of the first Table, and placed in *confinio utriusq;* His reason this; *Natura Parentum videtur esse confinium immortalis & mortalis essentia.* Immortal, because a Father by begetting resembles God the Genitor of all things: and in the violation of it he puts the highest inhumanity, most detestable to God and man; *feritatis primas ferunt, qui Parentes negligunt.* And in truth this Law is the cement of human society. For he that loves and reveres his Parents, will requite their care with good education of his Children, love his Brethren and Sisters as branches of the same Stock with himself, cherish and assist all his kindred as descendent from the same progenitors: whence flows that whole Series of consanguinity and natural relation; and whence was the most ancient Original of Nations, Cities, and Towns, when Tribes and numerous Families conjoin'd

5.  
Excellen-  
cy and  
usefulness  
of this  
Law.

conjoyn'd themselves into Societies under the Government of their Heads. After this, when men conven'd from many places, they began by common consent to constitute Kings and Governours, by the example of Parents, to whom the ancients therefore gave the most proper and obliging name of Fathers. For which reason in the *Roman* Laws, and in those of other nations, the crime of Majesty, which we call High Treason, is put before all other crimes, as most pernicious to the peace and safety of the Common-wealth: and for the same reason is this Precept of Honouring Parents put before the rest that respect human society.

6.  
The right  
of Mothers  
to honour  
and rever-  
ence from  
their Chil-  
dren.

Here God hath been pleased to name (and certainly as He is the Author of Nature, and maker of all Children in the Mothers Womb, so is He the most equal Judge) the *Mother* as well as the Father. Whereas the Laws of this kind made by Men, provide almost for *Fathers* only; as the *Persian* Law commemorated by *Aristotle*, and the *Roman* described in the *Digests* and *Institutions*, mentioned first by *Epictetus*, then by *Simplicius*, and *Philo* (*de legatione*) And though (*in collisu*) the right of the Father be the better, by reason of the prevalency of his Sex, for which God gave the Husband dominion over the Wife: yet certainly

tainly obedience and reverence, which are here signified by the word Honour, are from Children due to both. In the same word is comprehended also the duty of *Thankfulness* and a grateful requital, as much as in Children lyeth; for indeed a full requital can never be made to Parents for the great blessing of existence and life given by them to Children; as both *Aristotle* and *Philo* have observ'd: *quomodo enim ab aliquibus genitus eos vicissim generare possit?* And as God was pleased, for mans imitation, to impress upon mute Animals visible characters of almost all virtues, of justice, clemency, chastity, fidelity, friendship, &c. not of all in all, but of each in particular species: so hath He given for an example of filial love and piety, to men the *Storks* which sustain and nourish their Parents, when they are grown old and weak.

For this also is comprehended in the first word of this Precept [*τιμα*] *Honour*, which in its chief sense signifies to *nourish*, as appears from the *1 Timothy* 5. 3. *Honour Widows that are Widows indeed*; i. e. relieve their wants, and contribute to their maintenance. And so the *Hebrews* interpret that text in *Numbers* 22. 17. *I will promote thee unto very great honour*. So *Cicero* (*Officior.* 1.) treating of duties to Kindred

7.  
Children  
by this  
Law oblig-  
ed to re-  
lieve their  
Parents in  
want.

and near relations, faith, *Necessaria præstare vitæ debentur his maximè.* And *Hierocles*, Γονέας πᾶσι τοῖς ὑπαβαλλόντων σώματι ὑπερεσίου καὶ χρημάτων χρησίαν αὐτοῖς παρέχοντες ὅτι μάλιστα περισπούρνω: i. e., "We shall highly honour Parents, if we most readily serve them with the Ministry of our body, and the help of money.

Here I cannot but take notice of a strange distinction made betwixt Sons and Daughters, by the *Egyptians* in their Law of nourishing Parents labouring of old age or poverty, and recorded by *Herodotus* (l. 2: 35.) *Nulla est necessitas filiis alendi parentes, nolentibus: sed filiabus summa, etiam si nolint.* "Sons are under no necessity to feed and sustain their Parents, against their own will: but Daughters are most strictly bound to nourish them, though against their will. An odd Law this, to impose the burden upon the weaker Sex, and exempt the stronger; and the more admirable to me, because no reason is added to it by *Herodotus*, nor can I fix my conjecture upon any that is probable.

Ἰνα εὖ σοι γένηται, *That it may be well with thee.* This is here added out of *Deuteronomy*, for explication sake; or perhaps ascribed on the margin from that place in *Epist.* to the *Ephesians*, 6. 1. 3. many such additional clauses being found in the Scripture.

*Kaì òta μανεχρόνις γίνῃ.* *That thou mayst live long.* Here *Abenesdras* noteth, that God is wont, when He forbids any thing, to annex the penalty; where He commands, the reward, as in this place. But *St. Paul* in the just now cited place to the *Ephesians*, noteth this more, *that this is the first Commandment with promise.* The Law in direct words promiseth only temporal felicity, as *St. Jerom* observes (*l. 2. Commentar. in Epist. ad Galat. § 1. Dialog. contra Pelagium,*) and *St. Austin* (*de Civit. Dei l. 10. cap. 15.*) And of temporal felicity the principal part is *long life.* Which is generally promis'd to those that keep the Law, as in *Levit. 18. 5. and 25. 18. and in Deuter. 6. 17. 18. and in Ezech. 20. 11.* some expound the Hebrew words, *That they may prolong thy days,* namely thy Parents by their favour and prayers to God. But I fear lest this interpretation be too Subtile; and adhere rather to the Seventy and other Interpreters, who take the *Hebrew* word, though of an active form, in a passive sense; viz. *That thy days may be prolonged.* To *Abfolom* violating this precept, his days were cut off or shortned.

*Ἐν τῇ γῇ,* *Upon the Earth,* or in the *Land.* Life in exile, is not life, but a long death. Therefore God promiseth to obse-

8.  
Longevi-  
ty, the re-  
ward of  
filial reve-  
rence.

quious and dutiful Children a long life, and that too at home in their own Country. And *Ezekiel* enumerating the causes of deserved exile, puts the contempt of Parents in the head of the Catalogue; *chap. 27.*

*Ἡ ἀγαθή, The good Land.* This also hath been added from *Deut. 8. 7.* but deservedly. For that Land was in those days truly good and singularly fertile, abounding with Milk, Honey, and Corn, and other Fruits; and the only Land that produced Balsam, which it continued to do in good plenty down to the days of *Pliny*, who therefore praised it, and doth even at this time though in less quantity.

9.  
The Pen-  
alty ad-  
ded to this  
Law.

*Ἡς Κύριος ὁ Θεός σου δίδωσι σοι, Which the Lord thy God will give thee.* The present for the future, as *ὁ ἐρχόμενος*, who will come, *Matth. 3. 2.* It must be something great and highly estimable, that God confers as a donative upon the posterity of those whom he loved above all others, and to whom he promised to give it. But as God promises great blessings to those that observe this Precept: so on the contrary He threatneth grievous punishment to those that contemn and revile their Parents, namely death by decree of the Judge, if the matter be by sufficient testimonies prov'd against them, *Exod. 21. 15. 17.* and if the matter be not brought to publick notice, divine wrath



wrath (*Deut. 27. 16.*) than which nothing is more dreadful, and from which Good Lord deliver us.

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C H A P. VII.

*The Sixth Precept explicated.*

Οὐ μοιχεύσεις,

*Thou shalt not commit Adultery.*

**I**N the *Hebrew* this Precept is placed next after that against Murder, and the *Greek* Copies also now keep the same order in the rehearsal of the Decalogue in *Deuteronomy*. But lest any should think this transposition of these two Precepts a thing recent, I must observe, that *Philo* in his time read them, as we now do; and that he gives this reason for it [*μέγιστον ἀδίκημα τῶν τούτων εἶναι*] that among unjust facts Adultery is the greatest. And again after he hath with admirable eloquence described the many evil consequents of this crime, he saith, *Merito Deo & hominibus exosa res adulterium inter crimina ordinem ducit*, meaning the crimes that are injurious to men. Nor did the ancient Christians read them otherwise, following the *Greek* Codes; as appears from

*Tertullian* ( *de pudicitia* ) who saith , *Eo amplius præmittens , Non mæchaberis , adjungit , non occides . Oneravit utiq; mæchiam , quam homicidio anteponeit , &c.* Wherefore whenever the Ancients bring in these Precepts in another order, they bring them out of *Deuteronomy*, not out of this place of *Exodus*. Let us then, since we may do so without injury to the diligence of the *Masorets*, follow the *Greek* Edition, which we have taken into our hands, and which may be defended not only by its antiquity, but also by this probable reason , That many of the *Hebrew* Women preferr'd Chastity to life; and that in the judgment of *Aristotle* , the crimes that proceed from the desire of *pleasure*, are more hainous than those that come from *anger*.

*Abenesdras* thinks , that by the word *זָנָה* , he hath committed *Adultery*, all unlawful *Venery*; and simple *Fornication* is signified : but we find, that among the *Hebrews* that word is every-where taken only in the sense of *Adultery*, and so translated in this and other places, by the *Greek*, *Latin* and other Interpreters. True it is indeed, that in the *Mosaic* Law there is an interdict, that there should be no Whores in the People of *Israel*; and that Incests, and Marriages with strange Women that worshipped

worshipped false Gods, and the *Portenta Veneris* or unnatural lusts, are also strictly prohibited. But there was nothing of necessity that in so brief a *Decalogue* all the crimes that were afterward to be interdicted, should be mentioned, when it was enough that those were toucht upon, that might most hurt either piety, or human society. So there is no mention made of wounds inflicted, but of murder, which of all kinds of violence offer'd to the bodies of men is the greatest. In these words therefore is properly comprehended both the Wife that yields the use of her body to any other man besides her Husband, and the man that polutes anothers Wife. Both are condemned to suffer death, *Levit. 20. 10.* Which punishment the Christian Emperors, *Constans* and *Constantius* long after introduced into the *Roman Empire*, as appears from the *Theodosian Code*. Nor is this capital punishment to be thought more severe than Equity requires, if we well consider that Common-wealths arise from, and are conserv'd by marriages, that their very foundations are shook by Adultery, that conjugal love is converted into mutual hatred, that inheritances are alienated to a spurious issue, while the right Heir is supplanted; that whole houses are fill'd with reproaches and feuds, which descend to posterity; and

not seldom break forth into publick miseries and destruction. Of these dire mischiefs, and a hundred other (too many to be here in this brief and desultory discourse particularly mentioned) sad and tragical examples occur in almost all Histories, whether ancient or modern: and the consideration of them made *Epicurus*, in the *Moral Sentences* ascribed to him, to say,

“What evil doth it not draw upon a man,  
 “to desire to have to do with a Woman,  
 “whose company is interdicted to him by  
 “the Laws? Doubtless a wise man must be  
 “deterred from admitting such a design in-  
 “to his thoughts, if not by the manifest in-  
 “justice thereof, yet at least by the great  
 “solicitude of mind requisite to obviate the  
 “many and great dangers that threaten him  
 “in the pursuit of it: it being found true by  
 “daily experience, that those who attempt  
 “to enjoy forbidden Women, are frequent-  
 “ly rewarded with wounds, death, impris-  
 “onment, exile, and other grievous pun-  
 “ishments. Whence it comes, that for a  
 “pleasure which is but short, little, and not  
 “necessary to nature, and which might  
 “have been either otherwise enjoy’d or  
 “wholly omitted, men too often expose  
 “themselves to very great pain, danger, or  
 “at best, late and bitter repentance.

## C H A P. VIII.

*The Seventh Precept explicated.*

'Οὐ φονεύσεις,

*Thou shalt not Kill.*

**T**Hat in the Books of our time this Article.  
 Precept hath been unduly placed af- i.  
 ter that against Theft, *Philo*, *Tertullian*, and Murder a  
 others clearly shew. *Philo* saith truly, That Crime a-  
 he who commits Homicide, is guilty also of gainst God,  
 Sacrilege, in that he violates the Image of Nature,  
 God: and then he most hainously sins against and Civil  
 Society, to which all Men are born, and Laws.  
 which cannot consist, if Innocency be not  
 safe from Violence. Since Nature hath in-  
 stituted a certain Cognation betwixt us, it  
 is a genuine consequence, saith *Florentinus*  
 most wisely, that for one man to lye in  
 wait for the blood of another, is a high  
 Crime against the Law of Nature. Then  
 again, he that assumes to himself that pow-  
 er over the Life of another, how nocent so-  
 ever, which the Law attributes only to the  
 Judge, violates the *Civil Laws*. So that  
 Homicide is a Crime against the Majesty  
 of God, against the Law of Nature, and  
 against

against the Laws of Humane Society, or Civil Government.

2.  
Exempts  
from this  
Law.

But by the Verb [ *Φονεύειν* ] to Kill, is here signified, not every act by which the Life of another is taken away, but the *unlawful Act*, which is wont to be the sense of the Hebrew word, [ *רצח* ] *He hath Murder'd*. What therefore is done in defence of Life or Chastity, is exempt from this Law, by that of *Exod. 22. 2.* and *Deut. 22. 26.* So are other Killings that the Law permits, as the Killing of him that attempts to seduce to the Worship of strange Gods, *Deut. 25. 6, 7, 8.* And the Killing of an *Homicide* is permitted to the Revenger of Blood, who was the next of Kin to the person slain. The same is to be said also of those who have receiv'd from God a special mandate to Kill some Peoples or Men. For there is no injury in what God commands, who hath by highest right most Absolute Dominion of the Life and Death of all Men, even without cause Given. Of the *Right of Zealots*, deriv'd from the Example of *Phineas the Son of Eleazar* (*Numb. 25. 11.*) we have formerly spoken in *Art. 6. of Chap. 6.* of the former part of this Disquisition.

CHAP. IX.

*The Eighth Precept explained.*

Ὁὐ Κλέψῃς.

*Thou shalt not Steal.*

*Article*

I.

*Theft, in-  
jurious to  
private  
Men, and  
hurtful to  
the Pub-  
lic.*

**U**nder the Name of *Theft* is compre-  
hended all subduction or taking away  
of the Goods of another, whether it be done  
by force, or by fraud. Society, to which (as  
was just now said) all Men are born, can-  
not subsist, unless every Mans Possessions  
be in safety. He therefore that either by  
open Violence, or by privy Stealing, takes  
any thing from a private Man; at the same  
time both wrongs him, by invading his  
Propriety; and hurts the Common-wealth,  
by dissolving the common Ligament or bond  
of it, which is the safety of every Mans pri-  
vate Right or Propriety. Nor is it to be doubt-  
ed, but he that indulges to himself that li-  
cence, would, if he could, invade all things of  
all Men, and by open Force make the Com-  
mon-wealth his own. For *Injustice strength-  
ned by Power, becomes Tyranny.* Therefore,

\* The Seeds of so great and pernicious an  
evil were to be early oppress'd, and the di-

2.  
\* The ne-  
cessity and  
utility of  
this inter-  
dict.

ligence



ligence of all Men to be excited to Labours, by Faith made to them, that they should quietly keep, possess and enjoy whatsoever they by their honest Pains, Art, and Industry acquired. To admit *Theft*, saith *Paul* the learned *Roman* Lawyer, is prohibited by Law Natural. And *Ulpian* saith, that Theft and Adultery are by Nature shameful and odious.

3.  
*Theft* of a  
*Man*, capital among  
 the *Hebrews*.

By the *Mosaic* Law, the *Punishments* of *Theft* were various, according to the quality and valour of the things stolen, and some other Circumstances. But *Theft* of the most precious thing, of a *Man*, which the *Latines* call *Plagium*, was punish'd with Death. *Exod.* 21. 16. and *Deut.* 24. 7. Which *Abenesdras*, in his Notes upon this Precept, will have to be understood only *de Puero*, of a Boy or Child that cannot speak. *Theft* of a *Man* was interdicted also by the *Roman* Law, *F. F. de furtis* 37. 60. So it is by our Law, which makes it *Felony*.

## C H A P. X.

*The Ninth Precept explicated.*

Ὁὐ ψευδομαρτυρήσεις κατὰ τὸ πλησίον σου μαρτυρίαν ψευδῆ.  
*Thou shalt not speak against thy Neighbour  
 a false Testimony.*

**N***ighbour* here is, an *Israelite* of the same Country; as appears from *Exod.* 11. 13. and *Levit.* 19. 18. Where it is said, *Thou shalt not stand against the Blood of thy Neighbour.* Which according to the Interpretation of the *Masters* is, Thou shalt not stand an idle Spectator when an *Israelite* one of thy own Nation, is Assaulted, and his Life in danger, but help to deliver him from the Aggressor. And to this Neighbour is opposed [ὁ ἐχθρὸς] an *Enemy*. But in the Gospel, *Neighbour* is every Man of whatsoever Nation or Country, as in *St. Luke* 10. 33. Where the good *Samaritan* is by Christ Himself declared to be Neighbour to the *Jew* that was wounded by Robbers: and before the Law of *Moses*, all men were Neighbours, as is hinted in *Genes.* 11. 3. *And they said one to another, i. e. in the Hebrew, A Man said to his Neighbour.*

Article

1.

Who is  
 here to be  
 understood  
 by Neigh-  
 bour.

The

2.  
The form  
of Adjura-  
tion  
used by the  
Hebrew  
Judges to  
Witnesses  
and to the  
Accused.

The *Hebrew* word here Englished *speak*, properly signifies to give *answer* to an Interrogation; and in that sense we take it, for Witnesses were wont to be solemnly Sworn or adjured, *i. e.* By an Oath Administred and taken by the most Holy Name of God, excited to give true Testimony in the matter under enquiry before the Judge, who Administred the Oath: and then to answer the Questions by him propos'd. So are we to understand that of *Levit. 5. 1.* *And if a Soul sin, and [ἀκούσας φωνὴν ὀρκισμῶς] hear the Voice of Adjuration, and is a Witness, &c.* The Party *Accused* was also Adjured by the Judge in the Name of God: of which ancient Custom we have an Example in *Joshua 7. 19.* and in *Matth. 26. 63.* And the form of Interrogating and Adjuring the Accused was, [δοῦς δόξαν τῷ θεῷ] *Give Glory to God*; as in the Examination of *Achan* by *Joshua*, *My Son, give Glory to the Lord God of Israel, and make Confession unto him, and tell me now what thou hast done.* Hence some Learned Men with good Reason Collect, That *Achan* was not without hope, That the Souls of Men survive their Bodies, and remain after Death to Eternity. For by what other hope could he be brought to confess himself guilty of a Crime, which he knew to be capital without Pardon?

nor

nor could he be ignorant of the common perswasion of the *Hebrews*, that by Confession and Death, full forgiveness of such Crimes might be impetrated or obtain'd from God. This form of Adjuration was used by the Prophets and Judges of the Great *Sanhedrin* constituted by God, as hath been rightly observ'd by *Grotius* (*ad Joannis cap. 9. vers. 24.*) and in the *Talmudic Digests* (*titulo De Synedrio*) *Simeon* one of the Senators thus spake to King *Jannæus*; *Non stas coram nobis, sed coram eo qui dixit, Fiat & factus est Mundus.* Sometimes this form indeed was express'd in other words, but the same sence was still retain'd: as in *1 Kings 22. 16.* [*ὁρκίζω σε ὅπως λαλήσεις πρὸς ἐμὲ ἀλήθειαν ἐν ὀνόματι κυρίου*] *I Adjure thee to speak to me the Truth in the Name of the Lord.*

Now this Crime of bearing false Witness, which is here prohibited, is also hainous and execrable in various respects. *First* because Verity, which is as it were another Sun among Men, is thereby violated and brought into Contempt. Then because the Guilty are helped and Absolved, and the Innocent hurt and oppress'd; both which are against the rules of Justice. In fine, because a false Witness deceives and mocks the Judge, who is Gods Vicegerent; and doubtless

3.  
False Testi-  
mony, a  
hainous  
Crime.

doubtless would do the same to God Himself also, if he were not above all Illusion.

<sup>4</sup>  
The Punishment  
of a False  
Witness  
among the  
Hebrews.

The *Punishment* appointed by the Law of *Moses* for a false Witness, was most apposite, namely what the *Latines* call *pænam talionis*, i. e. an Evil equal to that which the Person against whom the false Witness gave Testimony, might have suffer'd, in case the Testimony had imposed upon the Judge: so that the Punishment might reach even to death, if the Party accused were upon Trial for Life.

## CHAP. XI.

*The Tenth Precept explicated.*

Ὅουκ ἐπθυμήσεις ἢ γυναῖκα τῆ πλησίον σου, οὐκ οἰκίαν τῆ  
πλησίον σου.

*Thou shalt not covet thy Neighbour's Wife,  
nor his House.*

Article

**BY** the Word ἐπθυμεῖν, *to desire*, here  
most fitly used by the Greek Interpre-  
ters, is signified, not every sudden motion  
of the Mind, or [Φαντασία διεγείρουσα ἢ Ψυχὴν] *Phantasia* exciting the Mind, as *Philo* speaks,  
but the Passion or disease of the Mind call'd  
Lust, when a Man resigns up the conduct  
of his Will to that sensual desire, and pur-  
sues the Object of it; or as the *Poet*, pathet-  
ically expresses the Passion, *Vulnus alic*  
*venis, & cæco carpitur igne.* *Seneca* (*de*  
*ira Lib. 2. cap. 4.*) calls the former, a Mo-  
tion not voluntary, a stroke of the Mind  
that cannot be declin'd by Reason: the  
latter he saith, arises from judgment, and  
is by judgment to be taken away. Of this  
moreover he makes two degrees; one, that  
is not yet obstinate, but vincible by reason;

1.  
What is  
here meant  
by Concu-  
piscence,  
according  
to the in-  
terpretati-  
on of the  
Hebrew  
Masters.

the other, that already Triumphs over the Understanding, and leads the Will captive in Chains of impotent desire.

2.  
Acts indirectly  
tending to  
the grati-  
fication of  
lusts, in-  
terdicted  
by this  
Precept.

In the Old Testament also we find the *Hebrew* words here used to express *Concupiscence*, most frequently to denote, not those first and indeclinable Motions alone, but the permanent study and fixt purpose to obey, cherish, and gratifie them; as in *Michea* 2. Yea, more in this place seem to be noted, the *Acts* by which the Wife or House &c. of another man is indirectly coveted; such are the sowing or fomenting of discord and animosities betwixt Husband and Wife, whence follows Divorce; promoting Suits at Law, and other Artifices of conceal'd iniquity. And this to me seems to be the reason why *St. Mark* (10. 19.) expounds this Precept by [*μὴ ἀποστερήσης*] *ne fraudem feceris*, defraud not: which both the order of the Laws there recited shews, and because [*μὴ κλέψῃς*] *Thou shalt not Steal*, went before.

3.  
As also  
the simple  
purpose to  
fulfil  
them.

But although this may seem to be the sense of this Precept [*κατὰ τὸ σαρκικόν*] in a grosser Interpretation; yet have Philosophers of the soundest judgment always held, that  
the



the meer purpose in Lust or Coveting, though it never proceed to act, is sinful. *Ælian* said wisely, *non solum malus est, qui injuriam fecit, sed & qui facere voluit, me quidem judice.* Nay, *Ovid* himself, though no example of Chastity, could say;

*Quæ quia non licuit, non facit, illa facit  
Ut jam servaris benè corpus, adultera mens est.*

*Seneca* the Father saith the same thing, and with equal Elegancy; *Incesta est etiam sine stupro, quæ cupit stuprum.* The Son; *Non immeritò in numerum peccantium referatur, quæ pudicitiam timori præstitit, non sibi:* and in another place, of Crimes in general; *Omnia scelera etiam ante effectum operis, quantum culpæ satis est, perfecta sunt.* So *Tryphoninus* the Lawyer Affirms, That a Man is call'd an Adulterer *Ex animi propositione sola*, though he hath never actually corrupted any Mother of a Family. So also *Porphyry* (*de Abstinencia lib. 1.*) *Postquam factis abstinueris, abstinendum & motibus, ac maximè ipsis animi morbis. Quid enim prodest factis abstinere, si causis unde ea procedunt astrictus maneat.*

4.  
Concupi-  
scence  
without  
effect, no  
Sin, ac-  
cording to  
the judg-  
ment of  
the Rab-  
bins.

These Philosophers then saw farther in-  
to the Nature of concupiscence, and re-  
quired greater purity of mind, than the  
*Jewish* Masters that were in our Saviour's  
time, and a little before and after; who  
finding in the *Mosaic* Law no penalty or-  
dain'd for thoughts and desires of intervert-  
ing the Wife or Goods and possessions of  
another man, therefore deny that any sin  
is committed by the Will alone, without  
any overt Act, unless in the case of wor-  
shipping false Gods, because to such  
thoughts, Counsel, and purpose, a penalty  
was assign'd, and to no other. And that  
this was the judgment of most Rabbins,  
*Abenesdras* noteth at the beginning of the  
Decalogue: and *Josephus* certainly was  
of the same, when treating of the Sacri-  
lege designed by *Antiochus*, he said;  
*non erat pænæ obnoxium consilium sine*  
*effectu*. Nor would *St. Paul*, educa-  
ted under such Masters, have believed  
otherwise, had not a more exact and more  
Spiritual consideration of the Law con-  
vinced him, and brought him to write  
(*Romans* 7. 13.) that the Law being Spi-  
ritual, makes concupiscence in thought,  
though it proceed no farther, sinful.

But

But what shall we *Christians* say of what our *Saviour* prescribes to us in the Gospel of *St. Matthew* (5.) that this Law, which we now consider, was thereby only vindicated from an erroneous interpretation; or that somewhat was added unto it? The latter is more probable; viz. that Christ prohibited not only a firm purpose and design to gratifie our lusts, but also the assent or yielding to the motions of them; which He commands us to suppress and extinguish so soon as they are felt and perceived within us, and to avoid all occasions that may foment them, which He teacheth very significantly, though in parable, by the casting away of Hand, Eye, and Foot, *i. e.* by the loss of those things that are dear to us. Nor content to have taught this purer Doctrine, He addeth a more grievous penalty to offenders, than any found in the old Law, namely that of *Hell*; whereas for such delicts the Law of *Moses* prescribes no punishment at all, as the *Masters* rightly observe. Certainly the ancient *Christians* held, that in the Gospel somewhat more perfect is exacted, than what the Law expressly treats of. Witness *Tertullian*. *Nos ergo soli innocentes* ?

5.  
But condemn'd by the *Christians*, who are obliged to purity of mind.

*quid mirum, si necesse est? Enimvero necesse est: innocentiam à Deo edocti, & perfectè eam novimus, ut à perfecto Magistro revelatam; & fideliter custodimus, ut ab in-contemptibili dispectore mandatam.* Let us for example take that Precept of not lusting after a Woman, which the Ancients thus explicate. *Justin* writing to *Zena* and *Serenus*, saith that [*ἀνθρώποις μὲν ὁρεξίῳ*] the first fume of this appetite is interdicted by Christ. "*Athenagoras* saith; we  
 "are so far from thinking such things in-  
 "different, that it is not permitted to us  
 "to look upon a Woman with desire.  
 "*Tertullian* (*de velandis virginibus*) a  
 "Christian beholds a Woman with safe  
 "Eyes: in mind he is blind toward lust.  
 "And *Minutius*; ye punish wicked Acts;  
 "to us, but to think an ill thought, is to  
 "sin. This more refined precept deliver'd by Christ, with some other of like perfection, seem'd so new, and so heavy withal to the Jews, that *Tryphon*, the most learned and eloquent among them, doubted not to say to *Justin*; *Your Precepts in the Evangel I know to be so great and admirable, that no man is I think, able to observe them: not considering what had been taught by Christ* (*Matth. 19. 26.*)

*With*

*With men this is impossible; to God all things are possible.* Namely Christ hath obtain'd for those that believe in him, a more certain faith of eternal life, and a Spirit much greater, than had ever before been given to men: and then by His sufferings upon the Cross He gave us an example most absolute; and that nothing is so hard at first, which may not by exercise and a willing mind be made easy and familiar; as most of the Fathers have noted upon that in *St. Matthew* ( 12. 30. ) By this custom of repugning it comes to pass, that those lustful motions by degrees subdued, dare no more rise up within us. This is that noble and glorious victory by faith, of which *St. John* speaks in his Epistle. c. 5. v. 45.

οὐτε τὸ ἀγεῖν αὐτῆς, οὐτε τὴν παῖδα αὐτῆς, οὐτε τὴν πρὸς  
 δίσκην αὐτῆς, οὐτε τὴν βοῆν αὐτῆς, οὐτε τὴν ἄσιν αὐτῆς, οὐτε  
 οὐτε πάντος κτήνους αὐτῆς, οὐτε ὅσα πλησίον σε εἰσι: Nor  
 his field, nor his Man-servant, nor his Maid-  
 servant, nor his Ox, nor his Ass, nor any  
 Beast of his, nor any thing that is thy  
 Neighbours. Nor his Field, hath crept  
 hither from *Deuteronomy*; and, nor any  
 Beast of his, from the Precept of the Sab-  
 bath: for neither is found in the *Hebrew*

6.  
 Not to  
 covet any  
 thing that  
 belongs to  
 another,  
 the Sum  
 of all Mo-  
 ral Pre-  
 cepts.

of this place. But these differences are of little moment. *Tertullian* spake all in a word, when he said, *alienum non concupiscas*, thou shalt covet nothing that belongs to another; not the *least* things ought to be excepted, lest by degrees men should go higher; nor the *greatest*, because in such the virtue of justice is most resplendent. And *Aristotle* being asked what was [τὸ δίκαιον] *Just*, answered, as became the Prince of Philosophers, [τὸ μὴ ἀλλοτρίων ἐπιθυμεῖν] *non concupiscere aliena*; in which all Moral Precepts are reduced to one.

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## C H A P. XII.

*Evangelick Precepts conferr'd with those of the Decalogue.*

**I**T was wisely observ'd by *Philo*, that the *Masters* of his Nation were wont to refer to these ten Precepts of the Decalogue, which we have endeavor'd briefly to explicate, whatsoever was contained in the whole Law of *Moses*: not that all the *Mosaic* Institutes were comprehended in the words of the Ten Commandments, but that these all pertain to certain

certain kinds of actions, to which the rest may be, for help of the memory, referr'd; as all things are by Philosophers referr'd to Ten *Categories* or Predicaments, for more facility of teaching. This very thing have the *Christians* also done, referring all *Evangelic* Precepts to their respective places in the *Decalogue*: but they have done it much more fully and perfectly, as being both endowed with a greater Spirit, and obliged by their most noble faith and profession to exercise sublimer virtues.

Thus to the *First* head, which is [*μὴ ἑνὸς Θεοῦ*] of Gods *Unity* and single Government, they congruously refer, not only all those Doctrines of the Gospel that forbid the least shew or appearance of Worship exhibited to false Gods, deliver'd in *Acts* 15. 20. and 29. in *1 Corinth.* 8. 10. in *1 John* 5. 21. and particularly expounded by *Tertullian* (*in Apologetico*) and the Ancient Canons: but also those that Command the *Unity* of the Church most strictly to be observ'd, taught in *John* 17. 3. and 21. in *1 Corinth.* 8. 6. and 12. 2. 18. 19. and 25. and in *Ephes.* 4. 5.

To



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To

To the *Second*, which interdicteth *Idols* or Images, they refer all the Evangelic; Precepts by which we are prohibited to addict our selves to, or fix our affections upon things subject to sense, so as to prefer them before, or equal them to God: such as are given in *Matth.* 6. 24. in *Ephes.* 5. 5. in *Coloss.* 3. 5. in *Philip.* 3. 19. and in *Romans* 16. 17. Of which argument we may read excellent things in St. *Chrysostom*, upon the fifth Chapter of the Epistle to the *Ephesians*.

To the *Third*, of not swearing or vowing by *Gods holy Name in vain*, they refer whatever we are taught in the New Testament concerning the great Reverence due to the Divine Name, in *Matth.* 6. 9. so great, that out of respect thereunto we ought to abstain from all swearing, unless in matters highly pertaining to the honor of God; as in *Matth.* 5. 34. and *James* 5. 12.

To the *Fourth*, of keeping holy the *Sabbath*, they refer the Christians certain hope of a most tranquil and happy life to come, assured by that in *Hebrews* 4. from the First verse to the 11th. Whereof a certain tast is in the mean time given  
in

in that peace of Conscience which *St. Paul* so justly prefers to all other enjoyments in this transitory life, when (*Romans* 5. 1, 2.) he saith, *Being justified by faith, we have peace with God, &c.*

To the *Fifth*, commanding *honour* to be given to *Parents*, the Christians refer all the Evangelical Mandates of giving civil honour and obedience, within the limits of Divine Commands, to *Kings* and *Governours*, and all that are put in Authority under them. Such are given in *Rom.* 13. from verse 1. to 8. in *1 Tim.* 2. 1, 2, and 3. in *1 Pet.* 2. 13. Of obedience to *Masters*, in *Ephes.* 6. 3. and *Coloss.* 3. 22. Of honour and obedience to *Husbands*, in *1 Corinth.* 11. 3. *1 Coloss.* 3. 18. in *1 Pet.* 3. 1, and 2. in *1 Tim.* 2. 12. in *Tit.* 2. 9. Also to *Pastors* or *Ministers* of the Gospel, in *1 Tim.* 5. 17. in *Hebr.* 13. 17. and in *1 Pet.* 5. 5. and to others of *Eminent* quality, in *Rom.* 13. 7, and 8.

To the *Sixth*, by which *Adultery* is prohibited, are accounted the Evangelical Interdicts against all sorts of unnatural lusts, all scortation or whoring, all uncleanness and pollution Venereal of whatsoever

soever kind or degree: such as are promulged in *St. Matth.* 15. 19. in *Mark* 7. 21. in *Acts* 15. 20. in *Rom.* 1. 19. in *1 Cor.* 6. 13. and *2 Cor.* 12. 21. in *Gal.* 5. 19. in *Ephes.* 5. 3. in *Coloss.* 3. 3. in *1 Theff.* 4. 3. and *2 Theff.* 2. 3. Also all *Divorces*, unless in the case of *Adultery*, as in *Matth.* 5. 32. and 19. 9.

To the *Seventh*, interdicting *Homicide*, are referr'd all animosities, anger, hatred, and malice, the seeds of fights and murders, condemned and forbidden in *Matth.* 5. 22. 43, 44, 45. and the following comma's; in *Eph.* 4. 31. in *Coloss.* 3. 8. in *1 Tim.* 2. 8. in *James* 1. 20. in *1 Ep. of John* 3. 15. and in other places of the New-Testament.

To the *Eighth*, against *Theft*, are reduced those most equitable Precepts by which Christians are, not only forbidden to infer any damage, loss or detriment upon others, but obliged on the contrary to do good to all men, even to their enemies, to the best of their faculties and power. Such we find in *Matth.* 5. 44. in *Luke* 6. 35. in *1 Cor.* 6. 7. and 8. in *2 Cor.* 7. 2. in *2 Coloss.* 3. 25. in *Ephes.* 2. in

in 1 *Pet.* 4. 18. in *Rom.* 5. 14. in *Galar.* 5. 22. in 2 *Thess.* 1. 11.

Under the *Ninth* by which it is made criminal to give a *false Testimony*, are listed the Precepts by which we are commanded to shun all falsehood, lying, and deceit in speech, and to be highly studious of veracity and faith in all conversation, and transactions. Such are recorded in *John* 8. 44. *Ephes.* 4. 24, 25, 26. 1 *John* 2. 21. *Coloss.* 3. 9. *Rom.* 3. 4. 1 *Tim.* 1. 10. 1 *Cor.* 5. 8.

The *Last* prohibiting *Concupiscence*, is by Christians so far extended, as that no permission is to be indulged to the motions of the mind that lead to unlawful counsels, designs and actions; but that they ought to be checkt and extinguished, so soon as we perceive them to arise within us, as appears both from the places already cited in 5<sup>th</sup>. Art. of the Chapt. next precedent, and in *Mark* 4. 19. *Gal.* 5. 24. 1 *Pet.* 2. 11. And this Mortification of our sensual appetites, is what the Holy Scripture intends by *crucifying, killing, and putting off the old man*; in *Coloss.* 3. 5. and 9. *Rom.* 6. 6. *Ephes.* 4. 22. and what

what *Lactantius* (l. 6. c. 18.) adviseth when he saith, *Prius tamen quàm commotio illa profiliat ad nocendum, quoad fieri potest maturius sopiatur.* The Three allurements of these sensual Motions are, *Pleasure, Pride, Riches*; in the judgment of *St. John* (1 *Epist.* 2. 16, and 17.) To whom *Philo* consenting, deduceth all Sins and Mischiefs [*ἀπὸ μιᾶς πηγῆς, ἐκπορεύουσιν ἡ ἡμιμαρτυρία, ἡ δόξος, ἡ ἡδονῆς*] from one fountain, viz. the desire either of *Money*, or of *Honour*, or of *pleasure*.

To conclude; the *Sum* of all the hitherto. recited Precepts, of the Mosaic somewhat more obscurely indeed, and with many shadows intermixt; but of the Evangelical most openly and brightly, is no more but this, that *God be loved above all things*, and *that every man be loved as our selves.* This is the sole scope, as of the Law and the Prophets, so also of the Gospel. Witness *Psal.* 15. *Esaï.* 32. 15. *Mich.* 6. 8. *Matth.* 22. 37, 38, 39, 40. *Mark* 12. 30, 31. *Luke* 10. 27. *Rom.* 13. 8, 9, 10, and 11. 1 *Cor.* 8. 3. and 13. 2. *Gal.* 5. 14. 1 *Tim.* 1. 5. 1 *Pet.* 1. 22. *Jam.* 2. 8. 1 *John* 2. 10. and 3. 17. and 4. 7, 8, 9. and 2. 12. 20. By this Love saith is [*ἐν ἐργασίᾳ*] operating,  
Gal.



*Gal. 5.6.* [ καὶ τετελειωμένη ] and perfect, *Jam. 2. 22.* Without it, and the works thereof, it is a dead Faith, *Jam. 2. 20.* This Love therefore let us pray to God to give unto, and increase in us, for His Sons sake, by the Holy Spirit. *Amen.*

From this Harmony of the Mosaic and Evangelic Laws, I might take occasion to enquire also into the things in which *these* differ from and excel *those*; and thence to shew, how incomparably more noble in it self, and more agreeable to the Spiritual Nature and proper affections of a Rational Soul, the *Christian* Religion is, than the *Judaic*, or any other hitherto known in the World. Which would not be difficult to me to do, since various Arguments offer themselves to every considering man, from the excellency of the *Reward* by God Himself promised and infallibly assured to all true and sincere Professors of *Christianism*, viz. eternal Life and immutable Felicity after a joyful Resurrection: from the singular *Sanctity* of its Doctrine and Precepts, as well concerning the true and most congruous Worship of God in Spirit, and from pure Love, as concerning all the Offices of *Humanity* due from us to our Neighbour, though our Enemy; the *Mortification* of  
all

all sensual Lusts and unjust desires, nay the contempt of all *temporal* goods in comparison with *eternal*; from the Divine Virtues, inculpable life, miraculous works, patient sufferings, and certain Resurrection of *Christ* the *Author* of it: and in fine, from the wonderful *Propagation* thereof, whether we consider the *infirmity*, *simplicity*, and *obscurity* of the Men that in the first times taught and diffus'd it, or the mighty *impediments* that retracted their Hearers from embracing, or deterr'd them from professing it. From all these Heads I might ( I say ) fully evince the *Excellency* of our Religion. But because this matter is alien from my present Theme, and principally because the same hath been already treated by many others of much greater ability than I can pretend unto, more professedly with Philosophic subtilty by *Raimundus de Seburne*, with variety of Dialogues by *Ludovicus Vives*, with solid erudition and charming Eloquence by *Mornæus*, and with inimitable gravity of judgment by *Grotius*: therefore I restrain my unworthy Pen from profaning a verity so Sacred, and as well from its own splendor as from the Light it hath receiv'd from those Illustrious Writers, so conspicuous; and acquiesce in the full persuasion thereof, wishing equal conviction of mind to all Mankind.

A P.

# A P P E N D I X.

## A short History of the *Jews* *T A L M U D.*

*Collected out of Josephus, Philo Judæus,  
Bishop Walton's Prolegomena ad Biblia  
Polyglotta, the Chronicus Canon of Sir  
John Marsham, &c.*

**H**AVING in the precedent shadow of  
a Book often cited the *TALMUD*  
or *Pandects* of the *Jews*; and now  
presuming it to be possible, that those Papers,  
of how little value soever in themselves,  
and however secretly kept by me in my life  
time, may yet, after my Death, come into  
the hands of some men, who are not per-  
haps so conversant in those *Greek* and *La-  
tine* Authors who have written of the Ci-  
vil and Canonical Laws, and Traditions of  
that Nation, as to know from what Orig-  
inal, of what Antiquity, and of how great  
Authority among them that *Talmud* is:  
therefore I am inclin'd to hope, that the  
more Learned will not condemn me, either

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of

of Vanity or Impertinence; if for Information of the less Learned, I here add a brief History thereof, not without somewhat of diligence and Labour, Collected from Writers of excellent Erudition and undoubted Faith.

After the *Macedonians* had spread their Victorious Arms over the *East*, and the *Hasmoneans* with equally successful Courage asserted the Liberty of their Country; there arose out of the School of *Antigonus Sochæus* two mighty Sects among the *Jews*: the *Pharisees*, so call'd from their *Separation*; and the *Sadduces*, who deriv'd their name from *Sadocus* their Head and Ring-leader. The former deliver'd to the People, many Precepts receiv'd by Tradition from their Ancestors, which were not written in the *Pentateuch* among the Laws of *Moses*; the *Latter* directly opposing the admission and sanction of those Traditions, maintain'd that the Precepts recorded in the Books ascrib'd to their Legislator *Moses*, were all of Sacred Authority, and therefore to be diligently observ'd; but those taught by the *Pharisees*, from tradition only by word of Mouth, were not obliging; as *Joséphus* relates (*Antiquit. l. 13. c. 18.*)

From

From this division of the disciples of *Antigenus*, in a short time it came to pass, that the whole Nation of the *Jews* also was divided into Sects; of which there is no memory in any of their monuments, before the Government of *Jonathan*, who succeeded his Brother *Judas Machabæus*, (whose History we have in the Books of the *Maccabees*) in the year of *Nabonassar* 588. and of the *Julian* Period 4553. At which time, as the same *Josephus* commemorates (*Antiquit. l. 13. c. 9.*) there grew up three Sects or Heresies of the *Jews*, which delivered divers Doctrines, not of religious duties, but of human affairs, principally *de Fato*; one, of the *Pharisees*; a Second, of the *Sadduces*; a Third of the *Essens*, who lived an active life, different from the others. So *Philo* (*de vita contemplativa*) distinguishes them from the *Theoreticks*, whom he call's *θεωρητικοί*: and so *Photius* (in *Bibliothec. n. 104.*) interpreting *Philo*, saith; *Lectiones sunt philosophantium apud Judæos vivendi rationes, & Contemplativa, & Activa: quorum hi Esseni, illi Therapeutæ appellantur.*

These *Esseni* [*παραγυμνοὶ ὁσιόητες*] denominated from their Sanctity, retiring from

the noise and crowds of populous Cities into solitary Villages, affected solitude; *gens sola, sine ulla fœmina, sine pecunia, socia palmarum, &c.* No wonder then, if all the Four Evangelists be silent concerning them, since they lived strangers; and unknown even to the inhabitants of *Jerusalem*, nor is any mention of them to be found in the writings of any Rabbins before *Zacuthius*, a late writer, and living in the year of our Lord 1502.

But the *Pharisees*, and their Antagonists the *Sadduces* made a great bustle and noise in the Court of *Jerusalem* where they lived in mutual Emulation, drawing mighty parties after them: the rich for the most part patronizing the *Sadduces*, and the common people adhering to the *Pharisees*; as we read in *Josephus* (*Antiquit. l. 13. c. 18.*) And in truth those [πατερπαράδοτα ἀγράφα] unwritten traditions asserted by the *Pharisees*, grew more and more Authentic in the Schools, were openly taught by the *Rabbins* by word of mouth to their disciples, and studiously propagated as sacred verities; but not published in writing. Yet at length, after the City of *Jerusalem* had been sack'd and demolish'd by *Titus*, and repair'd

repair'd by *Hadrian* in such sort, that the poor *Jews* retain'd neither their name, nor nation, nor religion; while by the sedition of one *Barchocebas*, almost all *Judea* was reduced to a desert, as *Xiphilin* (*in vita Hadriani*) reports; and while the *Jews* were dispers'd, and in exile, prohibited to set a foot upon their native soil; and the Schools that had been design'd to promote the Pharisaic discipline failed; one *Rabbi Jehuda*, whom they call *Hakkadosh*, i. e. the *Saint*, with vast Labour collecting all the Traditions, Judgments, Opinions, and Expositions, that the Synagogues of all ages precedent had deliver'd upon the whole Law; composed of them the Book of the *MISHNA*, and read it publickly. And this he did, lest the Traditions of their Ancestors might otherwise be lost and forgotten. He lived under the three *Antonins*, *Pius*, *Marcus*, and *Commodus*, and finished this Syntagm of the *Mishna*, in the Reign of the Last, and (as *De Gantz* computes) in the year 120. from the destruction of the Temple, but of the Christian *Æra* 190. This *Mishna* is their [*Δευτέρων*] *Second Law*, so call'd to distinguish it from the first, which was written.



Of Christian writers, the first that remembers this Book of the *Mishna*, seems to be the Emperor *Justinian* ( a greater Collector of Ancient, but civil Laws and Constitutions ) who in the year of Christ 551. gave leave to the *Jews* to read the Holy Scriptures publickly in their Synagogues; but interdicted the like use of the *Δευτέρων* or Second Edition of their Law, the *Mishna*, as neither conjoyn'd to the Pentateuch, nor deliver'd down from the old Prophets, but invent- ed by men that had nothing of the Di- vine Spirit in them: as appears from *Novel* 146. pag. 295. But since neither *Origen*, nor *Epiphanius*, nor St. *Jerom* ( who all make mention frequently of the Judaic traditi- ons ) takes notice of any such Book as the *Mishna*; and since St. *Austin* ( *contra adversarios Legis & Prophetarum* l. 2. c. 1. ) saith expressly, *Habere, præter Scripturas le- gitimas et propheticas, Judæos quasdam Tra- ditiones suas, quas non scriptas habent, sed memoriter tenent, et alter in alterum Loquen- do transfundit, quam Δευτέρων vocant*: it seems probable, that the *Mishna* was, either not written, or at least not well known in the world, in the year of Christ 400. as the Mo- dern *Rabbins* would have it to have been.

Among

Among these *Maimonides* (*in præfat. ad Mishnam*) affirms, that about 300 years from the destruction of the Temple, Rabbi *Jochanan*, Head of a Synagogue in *Palestin* added the GEMARA [*Τελείωσιν*] or Complement, call'd the *Jerusalem Gemara*. Which joyned with the *Mishna* of *Judas*, makes the *Jerusalem TALMUD*.

And this *Maimonides* well deserves our belief. For his extraordinary Wisdom and Learning are to this day so much admired by the *Jews*, that they commonly say of him. *à Mose usq; ad Mosem nequam fuisse hætenus talem Mosem*: and Mr. *Selden* (*de Diis Syris syntagmate* 2 cap. 4.) prefers him to all other Rabbins, saying, *primus Rabbinorum fuit, qui delirare desit*.

The *Jews* at length passing from the Subjection of the *Romans* to that of the *Persians*, about 100 years after, Rabbi *Ase* in the Land of *Babylon* composed another *Gemara* or Complement of the *Mishna*; which from thence was denominated the *Babylonic Gemara*, and which contains

many ridiculous fictions, and fables incredible. And this, with the *Mishna*, makes the *Babylonian Talmud*, which is now most in use; nay doctrinal to all the *Jews*, as if all their discipline, all Law both Divine and Human were therein comprehended; in which notwithstanding the *Sadduces* are never remember'd, but under the name of *Hereticks* or *Epicureans*.

In the *Mishna* it self were contain'd, not only the Judgments, Ordinances and Decrees of all precedent Consistories, but also a Collection of all the Traditions which they call the Law *Oral*, and pretend to have been originally receiv'd from the mouth of *Moses* himself. And to give more credit and authority to these traditional Precepts, Rabbi *Eliezar* (in *Pirke cap. 49. editionis Vorstianæ pag. 123.*) tells us, that during the 40 days absence of *Moses* on the Mount, he spent the days in reading the Scripture, and the nights in composing the *Mishna*: and in the *Babylonian Gemara* is a formal story of the very manner (forsooth) how *Moses* communicated and explain'd the Oral Law to *Aaron* and his Sons and the Elders. The  
Elders

Elders (saith the *Pirke Aboth*, i. e. *capitula Patrum*, a Talmudic treatise) deliver'd the same to the Prophets, and the Prophets to the men of the Great Synagogue, and they again handed it down to their Successors. But these things being too compendiously spoken, to evince the succession through so many ages, the more recent Rabbins have put their wit upon the Rack to explicate the matter more particularly.

After the finishing of the *Talmud*, for an age or two, there is nothing but thick darkness in the Histories of the *Jews*: but then they being expelled out of *Babylon*, and their Schools left empty and desolate, about the year of our Lord 1040. a great part of the Rabbins and People came for refuge into *Europe*, and chiefly into *Spain*: there appearing to us no Memorials of European *Jews* before that time. Since that, innumerable Rabbins men of great Learning & skill in all Sciences, nor addicting themselves and studies to the extravagant and absurd dreams of the *Talmud*, as their predecessors had done; have written copiously: and the succession of the *Cabbala* hath been taught

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for in the East. Rabbi *Moses ben Maimon*, vulgarly *Maimonides* and *Rambam*, born at *Corduba*, in the year of Christ 1135. died at the age of 70. after he had written Commentaries upon the *Mishna*; in the preface to which he gives a long series or list of those who had propagated the Oral Law successively. Which yet appearing imperfect and interrupt to Rabbi *Abraham Zacuth* of *Salamanta*, who wrote *Juchasin* in the year of Christ 1502. he and his contemporary *Don Isaac Abarbinel* an exiled *Spaniard*, and after them, *David Ganz* (who brought his Chronology down to the year of Christ 1592. in his Book entitled *Tzemach* or *Germen Davidis*) found, or made that Catalogue of the Propagators of the Traditional Law more perfect and continued. Herein *Zacuth* indeed follow'd *Maimonides*; and *Ganz* trod in the steps of *Abarbinel*: but *Guiliel. Vorstius* (in *observat. in Ganz*, pag. 213.) comparing these successions each with the other; from the diversity of computation from the interruption and gaping conjunction thereof, argues the Catalogue to be plainly fictitious. There are nevertheless even among our Christian Divines some, who lay hold upon that

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## APPENDIX.

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continuation of Traditions, and use it to serve their turn: how prudently, let others judge. For I have not undertaken curiously to examine that series and the nine classes of *Jewish* Doctors: contenting my self at present with these few collections concerning the Original and Antiquity of the *Talmud*.

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FINIS.

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